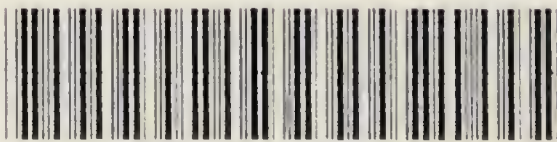


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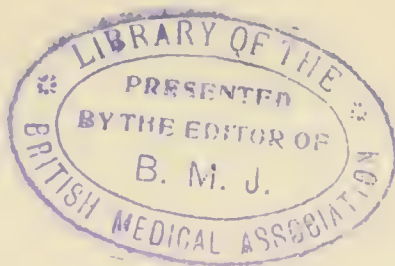
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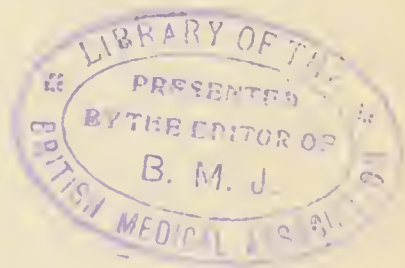
BODY AND SPIRIT

AN INQUIRY INTO THE SUBCONSCIOUS

BASED UPON
TWELVE THOUSAND EXPERIENCES
IN THE AUTHOR'S PRACTICE

BY
JOHN D. QUACKENBOS, A.M., M.D.

AUTHOR OF
"HYPNOTISM IN MENTAL AND MORAL CULTURE"
"HYPNOTIC THERAPEUTICS" ETC.



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TO
L. D. W.

To whose kindly sympathy and encouragement I owe the inspiration that created this book, and under the guidance of whose critical taste its chapters have unfolded with facile grace, the volume is dedicated with sincere appreciation and gratitude.

J. D. Q.



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L'esprit gouverne, le corps obeit.

DR. OTTO GEORG WETTERSTRAND.

FOREWORD

DURING the fifteen years that have elapsed since the author of this volume published his first work on mental suggestion, many books on the subject have appeared on both sides of the Atlantic, and many theories have been advanced to account for the transformations consequent upon a rational dynamic appeal to the subliminal consciousness. Despite conflicting theories to the contrary, he has seen no reason for modifying his opinion of the Bible doctrine of man's constitution, exploited in his *Hypnotic Therapeutics* (1908), as conditioning the results he has obtained. Nor has the added experience of the last seven years changed his view that sleep is Nature's most suggestible state. This has long been a contention of the author's, and to-day he retains the incontestable conviction that the controlling immaterial part of the man can be best reached when the brain and senses have temporarily closed their accounts with the phenomenal universe, and the subjective being becomes mysteriously accessible, plastic, and

FOREWORD

willing to accept the constraint of a wise, well-worded impulsion. Hypnoidal states do not suffice for mental and moral transfiguration. In normal waking life there is no conscious rapport with a transcendental world.

The facts presented in the following pages are based on twelve thousand intimate experiences with the subconscious mind in extra-planetary life. Psycho-physicians should record and make public such experiences, inasmuch as there are so many failures, and so much misunderstanding and misrepresentation exist regarding psychotherapeutics. Hypnotherapy is trivialized by many medical men, who know nothing of its philosophy and possibilities, and who have never witnessed its uplifting effects nor its establishment of physical, mental, and moral control. These are they who, in that prevailing spirit of opposition to any radical departure in the treatment of disease, oppugn this most important advance in the healing art, relegating its practice to illiterate mountebanks, religious fanatics, "new-thoughters," and mystics. And what is equally deplorable, the country is flooded with books on suggestion and its psychology by authors who have never practised it themselves nor ever seen it practised, but who derive their theories entirely from a heavy-footed imagination. The erroneous impressions disseminated

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in this way are a direct menace to a proper understanding of medical psychology and a consequent deterrent to unhappy sufferers whose only hope lies in its dynamogenic power. Persons without experience of the subconscious mind cannot intelligently discuss its nature and forces.

The strongest of all arguments for the efficacy of suggestion is the argument from experimental knowledge, that subjective conviction which springs from a personal communion with intelligences gifted with supernormal energy and force, that actual sense of their subliminal life and responsiveness to appeal which stands upon the same firm foundation as the certainty of one's own existence. There is no illusion, no imagination, no obsession about such certainty. The facts of practical psychics can no longer be misrepresented nor passed over in contemptuous silence.

The questionless importance of psychotherapy in the treatment of mental and moral abnormalities, for which there is no other remedy, must figure as an excuse for the publication of this volume; my object is to interpret the true mission of the suggestionist, and to make clear what this higher spiritual work really is, and what it is accomplishing in the control of disease, the transformation of character, and the evocation of esthetic sensibility and moral force.

FOREWORD

Beyond this, it deals with telepathy, prescience, and transcendental psychic phenomena. It closes with a presentation of the psychologic proof of immortality.

The book is given to the world in the hope that it may prove a source of inspiration to those who wish their fellows well or are themselves searching for spiritual freedom.

J. D. Q.

NEW YORK, April, 1916.

There are times when the most worldly rise above themselves and view life from a higher standpoint, and see it for a moment as God sees it, in its true proportion.

FORBES ROBINSON.

Cosmic consciousness is not simply an expansion of the self-conscious mind with which we are all familiar, but the super-addition of a function as distinct from any possessed by the average man as self-consciousness is distinct from any function possessed by one of the higher animals.

Dr. R. M. BUCKE.

The spiritual life justifies itself to those who live it.

J. TREVOR.

INTRODUCTION

THERE exists in every human being a mass of latent unused power—a reserve fund of energy, or capacity for performing work, which is applicable to emergencies, and to extraordinary demands on the fortitude, exalted control, innate aptitude, or regenerating faculty of the individual. How far this power of the spirit is applicable remains an unsolved problem. One thing is undeniable, we are all living within our power limit. The range of possibility is seemingly without horizon.

The age in which we live is characterized (notwithstanding the appalling worship of the merely material) by a phenomenal quickening of the spiritual consciousness and a corresponding development of spiritual faculty. Aside from the startling inventions of positive science which follow one another in awe-inspiring pageants and are but projections of cosmic thoughts transmuted into thrilling substance, we are confronted with the victories of pure mind over matter, and of spirit over flesh. We are constrained to

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reckon with and interpret the supernormal operations of a psychic force resident in all human personalities, a force that transcends in its action the accepted laws of physics which form the solid basis of human understanding in the field of natural phenomena. This force laughs at stereotyped laboratory inquiries, declines to be analyzed and weighed by ordinary methods of investigation, is always elusive, discriminates inscrutably among the persons through whom it will exhibit itself in supersensible activities, and coquets alike with the scientist and the gudgeon.

This power behind the visible is what fills one with reverence for the human personality, so godlike in all its spiritual motions. "It is not all that I see of the British," said Hyder Ali, "that so impresses me; but what I do not see—the power beyond the ocean, the power in reserve." So with the forces of the soul, the powers beyond the blue. How can they be reached, made available, exploited? The answer to this question is the key that opens the door to domination of the higher spiritual self and so to millennial perfection.

Many manifestations of this powerful entity are beyond the objective control of the acting subject. They are the spontaneous upheavals of a spiritual seismic energy that at intervals

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bursts its bonds to crumple the surface of ordinary life with waves of extraordinary amplitude. Seismologists tell us that there is somewhere in the world an earthquake tremor of greater or less severity every half-hour. In like manner, soul force is manifested in minor degree in numberless lives—overcoming obstacles, achieving purposes, performing seemingly impossible feats. But it is only when the crust of every-day expression is rent to the soul's very center, when genius blazes, when character is suddenly transfigured, when souls aberrant are regenerated, when suffering intolerable is borne without a groan, that we shrink back impalsied with awe. Or again, when the veil of Isis is raised, when the tongue of prophecy is untied, when the law of gravitation is thrust aside, when the clutch of death is broken and destiny is forced back, when the potencies of the invisible world are commandeered by man—then it is that we sense the tremendous reality of the unseen, and seem to lay hold of the essential potencies of the immaterial.

It is this power that may be incited to control the psychic element in all diseases, and so effect the cure of those that are functional and the alleviation of suffering in those that are organic.

It is this power that commands the output

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of thought, the projection of genius, the material expression of originality and inventiveness in literary, artistic, and scientific lines of all that is best in man intellectually, enabling the objective being to arrest the throngs of conceptions, the very secrets of creation, locked in his subliminal consciousness and turn them into primary perceptions.

It is this power that perfects the teacher, the physician, the business man, the singer, the painter, the player.

It is this power which, dynamically directed and applied, regenerates the outcast, sobers the drunkard, rescues the drug fiend, and restores to normal thought and feeling the distraught and suicidal, the pervert and the obsessed, the victim of manias and phobias innumerable.

Finally, the action of this soul force satisfactorily explains self-projection along the lines of prevision or prescience, clairvoyance and clairaudience, thought transference, telepathic interaction, X-ray vision, and other transcendental faculties of the human personality. Surely, there is no need of flying to the supernatural for what the supernormal, and hence the psychological, fully accounts for. We are indeed greater, more richly endowed, more supereminently puissant, than we know.

Due consideration will be given to this wider

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range of the mind's powers in the chapters that follow. We shall deal throughout only with the gold of fact; and we are to remember that facts, as taught Maeterlinck, are but the laggards and camp-followers of the great forces we cannot see.

THE SUBLIMINAL SELF OR SPIRITUAL MAN: THE IMAGE OF GOD

The Bible, which regards man as possessed of a dual constitution composed of a higher and a lower element, God-given and earth-derived, attaches *the personality* to the higher, and views human beings as capable of existence apart from their present visible corporeity.

JOHN LAIDLAW, D.D.,
Professor of Theology, New College, Edinburgh.

We cannot form a passably thorough notion of man without saturating it through and through with the idea of a cosmic inflow from outside his world life—the inflow of God. Without a large consciousness of the universe beyond our knowledge, few men, if any, have done great things.

HENRY HOLT in *Cosmic Relations*.

If you, being orthodox Christians, ask me as a psychologist whether the reference of a phenomenon to a subliminal self does not exclude the notion of the direct-presence of the Deity, I have to say frankly that I do not see why it necessarily should.

PROFESSOR JAMES in *The Varieties of Religious Experience*.

BODY AND SPIRIT

I

THE SUBLIMINAL SELF OR SPIRITUAL MAN: THE IMAGE OF GOD

THE expression of supernormal power, whose utterances in human life have been referred to in the introductory chapter, implies the existence of a personal, immaterial, intelligent element in which this power inheres. The shrewdly directed force must be distinguished from the personality that directs it. Something lives and rules outside, and yet pertaining to, the man we see and know and associate with, something that conditions his intellectual and moral expression, and controls his very will. And this something is other than God. We are naturally interested in its study and in the investigation of the means that avail for stimulating its activity.

This highest element in man's constitution is variously known as the subconscious mind, the

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subliminal self, the superior spiritual personality; and in the Bible doctrine of man—*viz.*, that he is body, soul, and spirit—it figures as spirit. It is above the soul, its fractional embodiment, and in a perfect life-harmony it controls the soul and body for good—the body for health expression, the soul for intellectual and ethico-spiritual expression. Intellectual expression is called mind. Ethical expression is moral utterance. A man is moral, unmoral, or immoral, depending on his relation to the moral law as expounded in the Decalogue. Spiritual expression is the coloring imparted to every act of earth life by this higher immaterial personality; it is the ethereal refinement of every thought, and of all feeling and all affections which, when sublimed, must be not merely animal and rational, but spiritual as well. And it speaks through the reason, the faculty that apprehends eternal, universal, and necessary truth.

This spiritual part is the image of God in the man, the created copy of the Maker, gifted with divine attributes and powers, actuated by the noblest propensities, incapable of unfaith, always in communion with God and hence easily invoked to overcome the forces of evil.

When God made man in His own image, He made man as spirit. It was a spiritual likeness, for we cannot conceive of God as having visible

THE SUBLIMINAL SELF

shape. He is without bodily parts, formless, impalpable, omnipresent, and uncircumscribed; dweller in temple not made with hands, the temple of Immensity, where universe of His ordaining succeeds to universe as star follows star in the firmament above us: unbeginning and unending, all-wise and all-mighty, the self-sufficient originator and controller of His own existence, the wholly comprehensive Spirit in which all minds have common origin, who is spiritually discerned, and who must be worshiped in spirit and in truth. In this transcendent, absolute and eternal Best, infinite and perfect, the reason of man has ever found its God and so rested in ultimate allegiance.

After this God-likeness was man made, a pedigree ineffably divine.

“Deep and broad, where none may see,
Spring the foundations of that shadowy throne,
Where man’s one nature queen-like sits alone,
Centred in a majestic unity.”¹

“When I awake after this likeness,” wrote the Psalmist, “I shall be satisfied with it.”

For reasons that we cannot penetrate and dare not question with our finite intellect, this spirit was breathed as soul into a perishable human body, and committed to earth as a ver-

¹ Matthew Arnold.

BODY AND SPIRIT

itable thought of God, embodied for development and execution, and measurably endowed with the attributes of its divine prototype. Thus man became "the paragon of animals," and so constituted walked the earth before the fall in a supercelestial atmosphere. Sin was possible to him as a free and responsible agent. He yielded to temptation, and the story of his redemption as accepted by the Christian Church need not be repeated here.

Terrestrial man, then, is of three components—body, soul, and spirit—an indissoluble trinity of elements to be his complex nature forever and not for the physical life alone. The very body is never lost sight of in the Scriptures, and in the Apostles' Creed we affirm our belief in its resurrection. But the body of the hereafter will be dissimilar, identical, yet different, such as was the body of Christ after His resurrection. "Touch me not," He said, and the prohibition was logical for the simple reason that His spiritual or astral body could not be appreciated by the gross, tactile nerves. Subliminally, we belong to a higher race and live in a reality unrevealed by our senses.

The spiritual self may be incited to assert control that is practically boundless within the limitations of physical possibility and moral right, over the flesh,—organs of body and

THE SUBLIMINAL SELF

faculties of mind. The flesh, material and sensuous, represents the lower or carnal side of our nature, identified with the principle of sin, and comprising all those vicious tendencies and habits by which a man is turned from his obedience to God. The spirit (*pneuma*), by antithesis, is the superior governing principle which dictates what is right and inclines to good; it is the energy behind and above the soul (*psyche*), impelling or restraining the soul, and capable of subduing and mortifying the evil principle that hinders us from doing the good that we would. Beyond the realm of nature lies the realm of free, self-conscious, infinitely attributed spirit.

If we live in this spirit, interpenetrated, inspired, and intensified by the spirit of God, we shall not fulfil the lusts of the flesh which war against it; we shall be developing the better side of our nature.¹ Perfect submission to the dictates of the *pneuma* would equivalent incapacity for wrong-doing; for when the life of God pulsates, through the subliminal intermediary, in the soul of man, man has attained the pinnacle of spiritual utterance. Happiness waits on such ideal self-assertion. But even in this regenerate life, to quote Delitzsch, there is "a region pervaded by grace and a region only shone upon by grace. Over the latter, a mournful powerlessness of good

¹ Galatians v.

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purpose unaccomplished throws its long, dark shadow." How apt the words of Solomon here: "There is not a just man upon the earth, that doeth good, and sinneth not."¹

This conception of the subliminal man embodies the conclusion reached by the author after a quarter-century of thought and study and a strenuous, yet grateful, apprenticeship of fifteen years in the work of relieving the sick, regenerating the wayward, and uplifting the desolate and stricken, by psychic measures. During this period he has been in almost daily association with this higher human self and so has practically lived in the atmosphere of a subjective conviction that many thousand experiences have rendered incontrovertible. And this experience must stand for vastly more than fancies and philosophemes, or the arbitrary representations of men of science who have enjoyed not a single subconscious conjunction, and who ignorantly, if not wilfully, confound mesmerism with the technic of this lofty spiritual commingling.

In recognizing a double nature, conscious and subconscious, in the human unit—double in its manifestations and responsibilities, single in substance as soul and spirit—psychology is in agreement with Scripture. The embodied soul is a transient expression in the flesh of the human

¹ Eccles. vii: 20.

THE SUBLIMINAL SELF

entity that God created to play its part in an eternal plan unfathomable to the finite mind. As Professor Myers taught, the spirits of men are co-operative elements in the cosmic evolution, are part and parcel of the ultimate vitalizing Power. It is a belief of the author's that all human spirits are at their creation equally gifted. We are distinguished from one another by the measure of our communication with the Infinite and consequently by the variety and amount of endowment we bring over from extra-planetary existence for objective expression in this life. If man could be impelled to project all that he is, we should be a race of gods. Theology has vainly tried to prove that man as man is altogether depraved and helpless.

The subliminal self finds high expression in all heroic feelings and deeds, so illustrating that concord between majestic means and noblest purpose which we characterize as sublime. It prompts and makes possible dauntless courage, manly resignation, generous self-sacrifice, exalted patriotism. In Egypt's golden age it nerved Rameses, forsaken by his cowardly troops to hold alone the field of battle against his Accadian foes. For the god Amen was on his side and, as he cried in man's earliest epic, "This is better for me than millions of soldiers."

It inspired Socrates, condemned by a sentence

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flagrantly unjust, composedly to diseuss the question of immortality before his judges, without fear, anger, or resentment, striving to prepare his very accusers for the future ordeal of death. It colored the gallant words and actions of a legion of demigods known to all readers of history. It kindled and sustained the devotion of those sweet spirits that have entombed themselves in leprosaries to carry to the most repulsive of physieal sufferers the message of Christian consolation and peace.

It formulated the fearless declaration, "I have kept the First Day," that doomed to the arena and the stake-toreh a hundred thousand martyrs. In the flames of pitch-steeped tunics, under the teeth of the lion, and on the horns of the aurochs—amid the realism of the Roman amphitheater, when in response to the ery of "Christians to the lions!" vietims flaming with fever, human prey with cyanotie lips and clammy hair, were dragged from the dripping dungeons of the Esquiline and thrown to famished wild beasts, while emperors surrounded by lewd bacchantes and prostituted vestals looked on and jeered—amid this dream of hell, the subliminal self, exalted and activated by the spirit of Christ, reigned supreme in the souls of those who were called upon to suffer in His name. It was man imaging God. And this subliminal energy in

THE SUBLIMINAL SELF

man, reinforced and made resistless by the *Hagion Pneuma* of the Supreme shortly converted this same festering Roman world, with its iron legions and haughty paganism, to the faith of the Galilean peasant.

In the Nazarene himself is centered the one perfect expression of moral and intellectual beauty, unattainable by the mere man, but idealized forever in the Immaculate Psyche of the Very God, so essentially human, so transcendently divine. And yet we are required to exploit these very attributes of the Almighty that are embodied in the character of Jesus for our ensample.

Man is under obligation to use his psychic forces as far as he is able, and he is endowed with power through their employment to make good in all situations that may arise in his career. Nor has he moral right to withhold the best that is in him from his fellow-beings. The prophet's question, Will a man rob God? is peculiarly pertinent here. He so robs who permits to slumber in his nature the energy that might lift him to levels abreast of angels, and fit him to stand a living witness for uplift and regeneration in the community of which he is a constituent part. "The earth is our workshop," said Mazzini, "and we are in duty bound to sanctify it." It becomes each of us, then, to do all the good he can with what psychology he knows, and

BODY AND SPIRIT

duty imposes the responsibility of perfecting personal efficiency by adequately informing one's self. "There is a responsibility about the care and culture of the Divine Essence with which we are intrusted."

SUGGESTION, THE DYNAMIC APPEAL: AUTO-THERAPEUTICS

Mind-cure has developed a living system of mental hygiene, wholly and exclusively compacted of optimism, which leads to power. With its gospel of healthy-mindedness, it has come as a revelation to many whose hearts the church Christianity had left hardened. It has let loose their springs of higher life. What is attained is an altogether new level of spiritual vitality, a relatively heroic level, in which impossible things have become possible, and new energies and endurances are shown. The personality is changed, the man is born anew.

Professor WILLIAM JAMES, *The Varieties of Religious Experience*.

Suggestion combines with therapeutic attempts of all kinds. It either adds to or subtracts from the action of a drug. But in a large number of cases it actually forms the only therapeutic agent.

Professor FOREL.

The day is rapidly dawning when hospitals will not be considered complete without psycho-therapeutic specialists upon their staffs.

SIDNEY WILKINSON, M.R.C.S.,
Physician to Liverpool Psycho-therapeutic Clinic.

II

SUGGESTION, THE DYNAMIC APPEAL: AUTO-THERAPEUTICS

GRANTED supersensible power, immeasurable and universally applicable—accepted its latent residence in the superior spiritual or cosmic human self—how is it to be exploited for the relief of suffering and the expression of mental and moral quality? How can this abeyant efficiency be harnessed and made available in the workaday world? The answer is, through psychic channels by what is known as suggestion, and this is nothing more than an earnest, straightforward, dynamic appeal to the higher self in the hope to rouse it from apathy and so secure its resistless intervention in behalf of its own indifferent, aberrant, perhaps impotent soul.¹

Thus suggestion, implying an interflow be-

¹ The subject of auto- and hetero-suggestion and the philosophy of the sleep state have been exhaustively treated by the author in a previous volume, *Hypnotic Therapeutics* (Harper & Brothers, N. Y.). Repetition will be avoided here. Emphasis will be accorded to a few psychologic principles of superlative interest and importance to the general reader.

BODY AND SPIRIT

tween the two consciousnesses (objective and subjective), represents a definite means of accomplishing objects otherwise unattainable. Yet, in the hands of an intelligent physician, it does not reject other methods of cure, but reinforces their effects. Its object is to establish self-control in physical, mental, or moral relaxation; to impart pluck, push, nerve, self-reliance to the mortal mind; to strengthen the will; to bring the personality into touch with the truth, which always emanates. Suggestion makes efficient, and efficiency in a state of perfect action is happiness.

There is no subjection to the will of another in psychotherapy. Nobody but a fool would submit to such treatment, were this possible; and nobody but an unprincipled operator would practise, even for the relief of suffering, a method that makes a fellow-being his automaton. My subjects do what I urge them to do, not because I urge them, but because they are made clearly to see that the course suggested conjugates with right, truth, expediency, necessity.

In mesmeric states, when the will is apparently surrendered and the subject commits himself to *outré* beliefs and foolish actions presented by the operator, a subconscious comedy is enacted, to which the sleeper voluntarily lends himself as an actor. A mesmerizee cannot be impelled

THE DYNAMIC APPEAL

to commit a crime, or to do anything post-hypnotically out of harmony with principle, common sense, or even propriety. The subliminal personality is never deceived, constrained, or cajoled into objective expression at variance with what is wise, moral, wholesome, and true.

In every human being, as has been shown, there exists a store of unused force, which has been called soul power or supernormal faculty; and the object of the suggestionist is to incite the action of this psychic force and impel the subject to exploit it. In other words, there is in every man something more powerful than the man we see and know—something that is not God. Appeal is made to this something. The patient is awakened to a consciousness of his own sufficiency, and in the light of a rational explanation is stirred to exercise power that inheres in him. There is no personal domination; yet the will of the sleeper bends and breaks before the force of impulse launched from the subliminal plane; it is the spontaneous absolute command of the objective man by the man subjective. No man's will can withstand such impelling force projected from his better God-like nature. The secret of suggestion is to stimulate that output of spiritual energy which overwhelms the antagonism of the will and which automatically compels in the intelligent creature adjust-

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ment to the law of right. Thus the theory that one man's will can be forcibly (that is, without his consent and approval) subjected to another man's will either in or out of sleep; or that his objective will can, in actual conflict, prevail against the divine potency in the man, is inconsistent with an exalted conception of the inherent moral excellence of human nature.

There is no such thing as a subconscious criminal. No court would listen to such a plea; police records are barren of such cases. No proof exists that a crime has ever been committed through the instrumentality of suggestion, which is valueless as an agent of temptation in the honest and clean. Criminal acts, if suggested, will not be post-hypnotically committed by persons of balance and principle. A pick-pocket may be instigated to ply his craft, or a courtesan to invent new methods of ensnaring her victims, but virtue is unassailable in any subliminal state. Nothing but good can possibly result to an *endormée en rapport* with a pure-minded operator. *Rapport* means intimate communion, a closeness of mental relationship in which neither party to the spiritual fusion can deceive or injure the other—in which the whole mind of the suggestionist is exposed before the sleeper. The slightest insincerity or indifference is instantly detected. A lukewarm, un-

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candid, perfunctory psychician is *persona non grata* to the subject, whose insight is supernaturally keen. Hence suggestions that verge on the grotesque, immoral, or impossible come to naught.

As to crime, all nefarious propensity roots itself in defect of the physical brain. Advanced psychobiologists reckon with a bad cell as well as with a bad soul, for there is no abnormality that is purely mental, insanity itself being no exception. The physical constitution is somewhere involved, and he who grasps this great truth meets with proportionate success in treating mad and defective humanity.

What is carried out post-hypnotically by an actuated subject is the doing of that subject. In all my higher work, I regard myself merely as an instrument. I move or impel the subject to exploit latent, unused faculties or attributes resident in his own constitution, I invite him to draw upon his reserve fund of energy, a force which is applicable to all emergencies and demands. To the patient inspired to act along superior lines belongs the credit for all that is accomplished, not to me. What I do is to make the law of his spiritual nature mandatory in his earth-life. Hence it would be disingenuous in me to claim credit for another person's achievements. To boast of the moral transformation of

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a fellow-being in the light of this philosophy would be grossly contrary to a proper understanding of the psychic relation. I never treat a person without making all this clear.

And the supreme law of such suggestion is love for the subject in need, just as its supreme object is to bring him into personal touch with the truth which Christ declared makes free.

In giving suggestions, which with me are audible, I am constrained to prolong the inspiration until mysteriously released. Some inward notice is given to me when I have said enough. And in coming out of the state of abstraction into every-day objectively conscious life, I feel for a time a peculiar unsuitableness to my environment. There is no delusion about this mood, which Tennyson described as "utterly beyond words," "no nebulous ecstasy, but a state of transcendent wonder associated with absolute clearness of mind." The descent to ordinary conditions of sentient existence is accomplished by a series of perceptible steps.

The subjective personality is accessible in light sleep, and this is not a negative, but an intensely positive condition, with its own consciousness and its own memory, and its own direction of thought. The more complete the separation from objective nature, the more likely is the inspiration to be unhampered and effective. The

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closeness of the relationship, the intensity of abstraction, is illustrated in the fact that many times, while treating a patient, I have been drawn into the sleep I was inducing, so that my voice was temporarily stilled; and at times there has radiated from the sleeper and the operator an influence strong enough to throw the chaperon, the nurse, and once a doctor who was present, into sound slumber.

In suggestive work I am conscious of talking to an intelligence gifted with supernormal energy and force, and not to a bundle of faculties or to a mere co-conscious personality; rather, I am appealing to something that I can place in immediate control of mental motions and rebellious elements—the god part of the man. No one who has felt the touch of a spirit or the reciprocal thrill of a responsive soul rejoicing in its emancipation can be argued out of his belief in the reality of such experiences. And only to those who reach the supreme plane of appeal in a spiritual interfusion of their immaterial natures are the blessings of this exalted companionship vouchsafed.

And how does the practitioner share in these blessings? The subliminal is capable not only of controlling and stimulating its objective fellow, but also of making a substantial return to its inspirer. The proof of this is subjective.

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He who has not been spiritually in *rappport* can have no appreciation of this effect, one element of which is to dispossess the operator of any claim to credit for what he accomplishes. He is conscious that the transfiguration is wrought by the spirit with whom he is fused and not by himself. He recognizes the interpenetration of the divine spirit and modestly describes his accomplished purpose in the words wherein John Sobieski, in announcing to the Vatican his victory over the Ottoman arms in 1683, improved upon the sublime despatch of Cæsar: "I came, I saw, God conquered." And interpenetration means that from the life of God into the cosmic soul of man is forever flowing a stream of spiritual energy, empowering the human image and so placing it under obligation to exploit the divine attributes in the earth-life. How careful then must be the suggestionist who treads the higher paths, that he encroach not upon the divine prerogative, nor conceitedly ascribe to himself the manifested powers of the immaterial man before him. Only he who can so discriminate is qualified for higher inspirational work.

What is called Psychanalysis is but a tedious application of suggestion methods through a long series of conversations calculated to discover facts in the patient's past, and perhaps for-

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gotten, mental and emotional life, in order to detect their bearing on the present pathological state. This is called "tapping the subconscious" with a view to finding out what to suggest. But what to suggest is exactly the notion a suitably endormed patient mentally conveys to the psycho-physician in whom he has learned objectively to confide. At the end of a course of suggestions lasting sometimes for an hour, I have frequently been asked by a companion present how I could talk so unhesitatingly and pointedly—nothing left out, nothing superfluous—to a subject I had never heard of before. And my reply is always: "The patient informs me *mentally* of his necessities, and I frame my impulsions accordingly." I have no set speech. It is an inspiration based on a perceived want, quickened by sympathy for the sufferer, and cosmically empowered by my own subliminal; the latter insuring common sense in its delivery and faith in its carriage. So that I do not get all that I give from myself. This is Psychanalysis at white heat. It represents a wireless from the soul.

During the first objective interview and subsequent sleeps the patient informs me of all his troubles, and by interrogation I ascertain the causes, which are removed; if physical, by appropriate diet, rest, medicine, and exercise; if

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psychic, by mental suggestion; if both, as is usually the case, by intelligent combinations of mental and physical treatment. And there is hardly an abnormal condition or a disease that is purely mental or purely physical. So my patients are on the quick and easy road to recovery the first hour that I see them, and multitudes of them do not relapse from the gains of that hour.

Mental suggestion given in sleep is direct and immediate in its action; psychanalysis is indirect and long delayed and disappointing. It is capable of doing much harm and little good. Furthermore, the reference of all meretricious trends of thought, in neurasthenic and psychasthenic states, by the Freudian psychanalyzer to a sexual origin is revolting to a rational practitioner. Moreover, under the most favorable circumstances, weeks may be required to effect cures accomplished in hours by enlightened mental suggestion.

Psychic impulsion, when self-administered, is known as auto-suggestion—suggestion by oneself to oneself. The subjective mind is as amenable to suggestion by its own objective mind as by the objective mind of an outside person; and the state of mental abstraction immediately preceding natural sleep, known as reverie, has been found exceedingly appropriate

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for treatment of this kind. Lapse into sleep with self-communicated thoughts paramount is all but equivalent to suggestion from another mind.

For years, it has been the author's habit to give himself suggestions relating to literary creation before falling asleep at night, the same to take effect on waking; and he always has writing materials at hand to corral the thoughts that rise up in response. These come sometimes in the night, but usually as the cosmic consciousness is going off duty and the world consciousness is coming on in the act of awaking. He has learned to prolong this act and so reap a richer harvest. In this way he has written many addresses, poems, and important papers, together with whole sections of his books. Others have been inspired by him to work along this line during sleep, and thereby have reached conspicuous results. One well-known authoress has trained herself to go daily into the auto-suggestible state at eleven o'clock; and what she suggests to herself materializes at the end of an hour of cosmic action in the form of short stories, novels, and plays which have brought her large financial returns.

The advantage of such sleep work is that it does not weary nerve or brain, because it employs neither; there is no conscious energizing, no slow and tedious degrees of toil, no subtrac-

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tion from vitality, accompanying the plunge of the mind into the subliminal world. One wakes with an ordinary day's work all thought out.

What may be the ultimate source of the material so presented is a matter of speculation. It exists in the subliminal personality, but how does that personality acquire it? Perhaps from some vast cosmic reservoir of records and human memories; treasures of science as yet unrevealed; the best of the superexcellent. Our senses disclose only parts of reality; our spirits have access to it all.

Many a writer might truthfully refer to this subliminal procedure for the plots of his novels or plays. The inspiration comes from under the threshold (*sub limen*). Sir Walter Scott, when prostrated with illness at Abbotsford, was accustomed to pass into this borderland state and dictate to John Ballantyne his *Bride of Lammermoor*, much of which appeared new to him when he read it after publication. The amanuensis reported that "when dialogue of peculiar animation was in progress, spirit seemed to triumph altogether over matter; pain was forgotten; he arose from his couch and walked up and down the room, raising and lowering his voice, and as it were acting the parts." It was in this fashion that Scott produced also the whole of the *Legend of Montrose* and almost all of *Ivanhoe*.

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Similarly, Henry Ward Beecher was accustomed to profess ignorance of what he had preached and could not discuss points in a sermon till the shorthand report of the whole was printed. Dr. Minot Savage told the author that he always spoke while in an inspirational state. Works of genius—novels, poems, dramas in their perfection, great musical compositions, and military plans like the campaigns of Austerlitz and Waterloo—these are not created by mental energizing, but represent “up-rushes from subliminal depths.”

The world can do much for itself through this instrumentality of self-suggestion, yet the soul's voice does not always make itself heard by its spiritual fellow. Sometimes there is no response. Suggestion is not invariably successful. When the suggestionist has ineffectively done his utmost, he may find consolation in the thought that Christ Himself had His failures.

A psychological explanation of ill success in many instances is to be found in a change of personality in the subject under treatment, together with an accompanying change of behavior so marked as to intimate that a single organism is the abode of two distinct selves. In offering suggestions, I have sometimes been interrupted by an alternating phase of the personality addressed, which replied to my impulsions in dar-

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ing contradiction or even threw the patient into a convulsive tumult. Of this opposition there is no recollection after the treatment.

I may instance the case of Susie G., a bright little girl seven years of age, who was brought to me to be treated for an abuse taught in infancy by a nurse. The child realized that she was doing wrong and was desirous of cure; she trusted me implicitly; she came cheerfully to my office, and she had perfect faith in my ability to save her. She would enter the first stage of hypnosis with her hand confidingly in mine and her arm about my neck; then suddenly the trustful, childish expression would desert her face and she would glare at me with a sullen, defiant, hunted look, like an abandoned woman taken red-hand in the commission of a crime. For the nonce, further attempt to endorm failed. The revulsion was painful to me, and must have been equally so to this interesting child. She described the interposing influence as that of Satan, who, she naïvely said, told her not to go to sleep for me, and who regularly tempted her to do herself wrong. The alternative here is between an outside ill-wishing personality too strong for the simple child-nature and a part of Susie's own personality. I have never seen anything so suggestive of possession in the many cases of multiplex personality that have come under my

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observation. After three months, this interesting child was brought to me again for treatment, and I easily succeeded in putting her into a placid and trustful sleep in which the redemptory suggestions were given without interruption and with eventual success.

The difficulty of discriminating, in such a case as Susie's, between an ill-wishing spiritual intruder and a separate personality of the individual under treatment, is obvious. No room for doubt exists in the case of Natalie D., another patient who passes daily from one personality to another without appreciable cause. In consequence of a nervous shock received in her eighth year, during convalescence from fever, the mind of Natalie D. remained a child's mind while she gradually developed into physical womanhood in the thirty years that followed. In one personality she repeats aloud the petitions of the Prayer-Book continuously for six hours, being constantly interrupted by the other personality whom she styles Miss D. and whom she peremptorily orders out of her presence with emphatic gestures. In one personality, she is affectionate, confiding, and tractable; in the other, she is cunning, suspicious, and difficult to control. In one personality, this child-woman loves me; in the other, she fears me. Her mother believes her to be possessed. The psychology

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of this case of alternating personality is, however, clear.

Persons under the sway of delusions, recognizing them as such and eagerly desirous of escape, may, in hypnosis, succumb to the control of an opposing fragment which, without knowledge of the primary consciousness, puts up a stiff fight against dispossession, sometimes awakening the subject as the destructive suggestions are given.

The most ordinary expression of alternating personality is manifested by those persons who treat a friend most cordially one day, and who, without the slightest provocation for change of attitude, hardly accord recognition on another. There is psychological reason for believing that they do not at the time really know the apparently slighted friends. Indeed, alternations of personality are much more commonly met with than is generally realized, and explain actions and abnormal mental conditions otherwise incomprehensible. Two young women came to me in the spring to be cured of alcoholic intemperance. Though only in the thirties, both had served a ten years' apprenticeship to excessive indulgence, and both had seriously injured the brain. To each was given in a state of perfect suggestibility the uncompromising suggestion that whisky thereafter would be a deadly poison and its ingestion would be followed by vomiting

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and serious illness. As a rule, women who drink are more unreasonable than men, and more susceptible to the dictation of alternating phases. Both these young women, under the pressure of moral dejection, played the Jekyll and Hyde act; both became dipsomaniacal at the bidding of a rebellious self-fraction, and both paid the penalty of the outraged suggestion, through the active protest of an all-powerful and otherwise cohering personality. One reported at my office in a state of collapse, and was interned and cared for by my nurse. The other, after drinking a half-pint of whisky, was similarly affected at home, with the addition of lancinating pains over her whole body. She thought she was at death's door, sent for me, and was surprised to learn that she could not trifle with a suggestion accepted by her higher self without disastrous consequences.

A lady who was referred to me by Dr. Frank E. Miller, the laryngologist, received the suggestion that her arm would refuse to obey any impulse to lift to her mouth a glass of spirits or wine. This was silently opposed by some objecting fragment of her personality, but ineffectually; for shortly after, at a dinner with a friend at the Waldorf, she ordered, in an attitude of perversity, the usual bottle of champagne. But when it was served she found herself unable

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to raise her glass from the table. This was certainly an effectual protest of the higher self, which temporarily paralyzed her arm.

Such protests on the part of a nature regenerated by suggestive treatment are the saving clause where there is inherent tendency to personality disintegration. They prove that when the subliminal is aroused, it dominates the flesh or natural life.

The saddest page in the history of this psychological disease is that which records the facts of many divorcees and marital separations. Changes of personality, sudden or progressive, may account for some of the changes of affection in married partners so frequent in this day; and their proximate cause is usually overwork or mental strain with its attendant auto-intoxications. When a husband, who has always been most devoted, suddenly assails his astonished wife with the declaration that he has ceased to love her and will live with her no longer, defending his conduct with some flimsy excuse—there being no other woman in the case—his action is only explicable as constrained by an alternating aspect which comes mysteriously to the front and raises the standard of a senseless revolution in a defenseless brain.

Such abnormal action is not the work of the true subliminal self, but rather of a co-existing

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or co-conscious split-off phase or dissociated element of the normal personality, temporarily in control for the sinister purpose of degrading the earth-life. Why the discerning and potent subliminal ignores the pranks of these fragmentary psychic expressions until wakened to action by dynamic suggestions is undiscoverable. In the light of this psychology, every man may be his own devil.

THOUGHTS AND VOICES FROM THE ETHER: UNSOLICITED AUTO-IMPULSIONS

Undoubtedly Mrs. Piper in the trance state has access to abnormal sources of information; but the question is how she becomes cognizant of them. Is it by going up the stream of time and witnessing these actions as they occurred; or is it from information received from the still existent actors, themselves dimly remembering them; or again, is it through the influence of contemporary minds holding stores of forgotten information and offering them unconsciously; or lastly, is it by falling back for the time into a one Universal Mind of which all ordinary consciousnesses past and present are but portions?

Sir OLIVER LODGE.

If there be higher spiritual agencies that can directly touch us, the psychological condition of their doing so might be our possession of a subconscient region which alone should yield access to them.

Professor JAMES.

Thoughts come into our minds by avenues which we never left open.

EMERSON.

III

THOUGHTS AND VOICES FROM THE ETHER: UNSOLICITED AUTO-IMPULSIONS

HUMAN beings are normally the subjects of unexpected ideas that work out for their benefit, impelling them to instantaneous action, determining them to follow courses opposite to those intended, suddenly presenting plans and procedures that mature in unanticipated results. Sometimes, as we have seen at the moment of awaking, these ideas introduce themselves almost faster than they can be grasped, forcing their way into consciousness with such vividness as to compel respectful attention and corresponding action. Sometimes they give us no peace until we yield to their pressure, and then we learn the reason why in some derived advantage. We call them presentiments, admonitions, imperative conceptions; and as a rule we find it profitable to give heed to them even if this involves change of intention and exasperating abandonment of purpose.

Such communications may assume the form

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of warning voices, either audible or merely mental, and described by the subjects as "still or silent voices"; these are to be carefully distinguished from hallucinations of hearing so frequently met with in the practice of every neurologist.

Among my patients is a lady who from childhood has been restrained and guided by a voice, on occasion so loud and peremptory that she designates it as the voice of God. Another patient is conveyed by an inner voice, inarticulate and unorganized, which always apprises her of impending danger. A third lady, a resident of Alaska, similarly receives instructions in business perplexities that have never failed to disentangle them. A fourth was thus advised of her husband's approaching death. Numerous other instances might be adduced from the author's records (and *vide* the cases of Socrates and Joan of Arc).

Whence come these influences, these spurs to direct or to diverted action, these admonitions that save? Ordinary knowledge reaches us through our sense organs, the avenues of approach to the mind from the phenomenal universe. But not so these. They are auto-impulsions from the infinitely attributed subliminal consciousness, the watchful sentinel of the soul, automatically enlightening its objective representative.

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They are unasked for because we are ignorant of our need, and so they differ from self-suggestions consciously offered by a necessitous objective self. In the light of this philosophy, may not every man learn to be his own guardian angel?

Some years ago a patient suffering from nervous exhaustion engaged passage for Iceland at Leith; but the night before the steamer was to sail an irresistible mental coercion forced him to abandon the project, and he went to Switzerland instead, where he recovered. The steamer on which he had booked was caught in an ice-floe for weeks, and before she made port the passengers felt the pinch of hunger and exposure. Had he embarked at Leith, his opportunity for recuperation would have been seriously interfered with.

Of like nature are the sudden presentations of important unremembered data, the uninvited impulses to decline propositions fraught with insidious peril, and the intimations that one is wanted somewhere. An unescapable force pushes him on, and he arrives at the critical moment. While taking an evening stroll last winter, the writer was suddenly made aware of an imperative necessity for his presence at the bedside of a patient who was not in danger when seen two days before. He reached her hotel in time to give a hypodermic and save her life.

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Instances of this nature might be multiplied *ad libitum*. The history of genius scintillates with them—the unbidden, unsolicited, unworked-for utterances of the God in man.

One of the most remarkable cases of etheric communication recorded in history is told in Aubrey's *Miscellanies* (1696) of Dr. William Harvey, discoverer of the circulation of the blood. Harvey had gone to Dover to cross the Channel, but when he presented his pass he was apprehended by the governor and, despite his protestations, he was detained until after the vessel on which he intended to embark had sailed. A storm came up, and all on board the transport went down. In explanation of his conduct, the governor declared that the night before he had experienced a vision of Dr. Harvey, whom he had never seen, and a warning to stop him. Thus a valuable life was saved to science, and by what?

In such a case as this — and psychological records are not without many confirmatory instances—who will deny that God Himself may not stir the subliminal consciousness to intervene? “I conceive the Invisible Goodness,” wrote Maeterlinck, “to be one of the forces that safeguard mankind.” And many an awe-stricken man, under such circumstances, has acknowledged in expressions of gratitude the hand of

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Providence that so regulated cause and effect as to insure his escape. The soul that concedes this spiritual interdependence, and in the fullness of faith petitions the ultimate Source of all power for protection, is genuinely in tune with the Infinite. And what a man receives in answer to prayers for spiritual discernment and power is the interpenetration of the Holy Spirit (*Hagion Pneuma*) through all the motions of his subliminal nature—a fuller vitalizing inflow from the all-environing energy.

Some scientists offer a different explanation of what have been called “Thoughts from the Ether,” *viz.*, that they are the communications of benevolent daimons, uncarnate spirits that have access to us, or of postcarnate human beings, our beloved dead, who, they believe, are commissioned to watch over us. The author of this volume has never met with conclusive evidence as to the identity of the *soi-disant* departed, purporting to communicate with us. And yet in view of the constitution of man as body, soul, and spirit, why may not a postcarnate intelligence interblend with the animating principle of the body directly, and so impel, caution, guard, and save? Certainly our subliminal selfs are obnoxious to the impact of immaterial beings and tender to the spirit touch. This must be the law of cosmic relationship, this

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freedom of intercourse among excarnate personalities.

The writer does not deny the possibility of impression by extra-human intelligences. Whence come the beautiful and practical thoughts that impress us in states of sleep or reverie, the exaltation that Tennyson described so graphically, when the soul lives for a time in cosmic loftiness and grandeur—the “thoughts ye cannot stay with brazen chains”? Granted during the hours of rest symposiums of kindred subliminal spirits having interests in common and free to intermingle; granted on such occasions unrestricted access on the part of every soul to the knowledge and experience and impulses and ideals cherished by every other soul, as well as to a cosmic reservoir of ideas therein stored or, for aught we know, produced—and thought transference during states of abstraction is rationally explained through creative communication. It were pleasant to feel that a contingent of our better thoughts is inspired by those we have loved, who when they appear in visions always appear as living, thinking, acting personalities, never as lifeless forms. Perhaps there lies in this latter fact a suggestion of that immortality which psychic vision and psychic audition incontestably prove in that they illustrate the power of the soul to operate as a discar-

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nate entity, as a spirit disentangled from the flesh.

The immateriality that exalts the operator in the suggestional procedure is the same that is freed permanently at the moment of death. Why should it cease to project aspirations, modify attitudes, communicate ideas, and uplift human natures, simply because it is forever done with the perishable body as an instrument of expression? If then, in the providence of God, disembodied spirits are free so to do, assuredly they have it in their power to communicate *directly* with us through impression of the double consciousness fused in the single human complex, and happy is that man who is susceptible to the reality of the unseen.

Spiritistic communication on this principle implies a plane of meeting infinitely higher than that of the common séance, where soul and daemon are supposed to communicate through the mind of an entranced medium who chatters a confused mass of trivialities and irrelevancies. The human soul intuitively abhors an intermediary. The idea of intercourse with the dead through the machinery of the séance is repugnant to reason, and cannot be reconciled with an exalted conception of the powers of disembodied spirits.

HEALTH AND LONGEVITY, THE GIFT OF THE SUBLIMINAL

For as he thinketh in his heart, so is he.

Proverbs xxiii : 7.

The leaders in the mind-cure movement have had an intuitive belief in the all-saving power of a healthy-minded attitude; in the conquering efficacy of courage, hope, and trust; and a correlative contempt for doubt, fear, worry, and all nervous, precautionary states of mind. Their belief has in a general way been corroborated by practical experience. The blind have been made to see, the halt to walk, lifelong invalids have had their health restored. The deliberate adoption of a healthy-minded attitude has proved possible to many who never supposed they had it in them; regeneration has progressed on an extensive scale, and cheerfulness has been restored to countless homes.

I am sure that everybody who is able to concentrate thought and will and to eliminate superfluous emotion, sooner or later becomes a master of his body and can eliminate every kind of illness—this is the truth at the bottom of all mind cures—our thoughts have a plastic power over our body.

Professor JAMES in *The Varieties of Religious Experience*.

Medical Science has doubled the expectation of human life.

Dr. WALTER B. JAMES.



IV

HEALTH AND LONGEVITY, THE GIFT OF THE SUBLIMINAL

THOUGHT is inextricably entangled with destiny. Thought may add beatitude to life, or thought may be damnation. The poet of the "Faerie Queene" embodied a world of truth in the postulate: "It is the mynd that maketh good or ill, that maketh wretch or happie." Every physician knows that the mental attitude of a patient is a most important factor in the treatment of his case. Belief in convalescence and a return to health is tantamount to recovery, and the doctor who understands how to instill hope and courage effects a rupture of the vicious circle wherein worry or fear or other perverted and depressing mental action perpetuates intestinal disturbances with their stases, putrefaction flora, and bacterial toxins. Distorted mental action is the immediate cause of loss of tone, which with the mental habit becomes chronic, and so invalidism results. Worry, distrust, depression, nursed grudges,

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make ready a soil perfectly adapted to the development of disease germs. More than this, men have actually died, where there was neither soil nor bacillus, of the symptoms of diseases suggested to them by their own imaginations. Irrefutable records of such cases exist in medical annals, and physicians deal daily with the fancy-sick. In epidemics, those who fearlessly administer to the stricken with the courage of their conviction of immunity are far more likely to escape than nurses and orderlies who are disqualified by dread, but who, from a sense of duty, stand by their colors. Ailments once regarded as non-contagious have become contagious because of an evolved belief that they are so. And such beliefs affect the community subconsciously, underlying prevailing conditions more deeply than we can estimate. On this very principle, Cato the Censor exclaimed against the introduction of Greek physicians into Rome. The Romans, who had been a hardy people for centuries, living in blissful ignorance of disease, developed a susceptibility to many maladies as soon as informed of their existence by the Attic practitioners.

And so to-day we must go back to the psychic for the causes of disorders we recognize with our senses in the dense body. A subconscious attitude or belief which expresses itself in the ob-

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jective acceptance of pessimism, without organic base, may establish its subject in a long career of unnecessary suffering. Thus an impositive nebular mood or frame of mind develops, through a succession of failures and disappointments in the search after health, into a positive and permanent morbid mental state. Such is the history of many a case of psychasthenia coupled with neurasthenic disability, either or both. A vicious tangle is in evidence, from which the sufferer finds it difficult to disengage himself. His whole sensorium accepts a condition of weakness and irritability. Every nerve fiber in his body is looking for insult and takes umbrage at the most trivial affront. A walk a little too long, the visit of a friend, a misinterpreted remark, a slight cold, a paltry indiscretion in diet — anything and everything plunges the unstable patient into veritable misery; and all because of the mental mirage in which experiences are distorted or grotesquely exaggerated. Mole-hills are mountains because a fagged brain construes them as such; but they are mountains all the same, and crush out with their supposititious weight all capacity for happiness. A habit grows up of purposeless introspection, of constantly expecting the payment of a penalty for ordinary expressions of function. This mental attitude may be unconscious, perhaps, but oftener it is realized objectively

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and voluntarily indulged. It is contended that inability to digest a certain article of wholesome food is due to the fact that somewhere in the mind exists the belief that one cannot digest it. As a consequence, fermentation takes place, the stomach is distended with gas, and unfriendly bacteria thrive in the intestinal canal, converting the food eaten without faith into poison.

To quote Professor Sadler, in *The Psychology of Faith and Fear*: "Thousands of suffering souls are held to-day by the chains of imaginary bondage. They have no real physical disease. Their ailment is in reality a spiritual infirmity. They might go free at any time, but they do not know it; they will not believe it. These prisoners of despair are held securely in their prison-house of doubt by force of habit."

And the so-called Rest Cure is one of the worst methods ever devised for the management of such cases. The patient is permitted to do nothing but stay in bed and think the thoughts that perpetuate his misery, lying there in a state of utter inability to burn up the food with which he is stuffed and which festers into toxic substances through impairment of the metabolic functions.

What are the several steps in the involuntary process? Let us state them in order:

1. The assumption of worry, distrust, fear,

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chronic anxiety, anger, hate, jealousy, or any other low psychic process—all recognized factors in the causation of arterio-sclerosis.

2. The concurrent waste of nerve substance and interference with secretory balance, all the secretions being regulated by psychic stimuli.

3. The consequent preparation of a rich soil for microbial growth.

4. Opportunity thus afforded, taken advantage of by pathogenic bacteria to multiply and produce devastating toxins.

5. Reaction of these toxins on more or less defenseless cells to cripple resistance and strengthen a depraved mental or emotional state.

This is the mischievous circle the sufferer must disrupt, and it is fortunate that any condition having a mental origin can be removed by mental methods, and that mind control is the best aid to physical repair.

The steps in the reverse or evolutionary process follow:

1. The substitution, for the depressing passions, of hope, courage, optimistic outlook, determination to get well, assurance of cure, and joyous anticipation for the future. All these are stimulating and involve slight consumption of brain matter—an attitude that occasional breakdowns will not materially affect.

2. A progressive change in the behavior of the

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secretory nerve currents and a re-establishment of mutually modifying interaction among the ductless glands, together with a corresponding loss in pernicious soils of elements necessary to the life of health-destroying bacteria.

3. The complete extermination of such micro-organisms and their replacement by bacilli that make for vigor in all the procedures of healthy animal life.

Many patients, when acquainted with this philosophy, are able to make the required change in their mental motions and so work out their own recovery. To be sure, capacity for such change is largely dominated by hereditary influence, for mentally healthy parents transmit tendency to mental right living. But given the necessary qualifications, and what is desired is held constantly before the mental vision. An affirmation of this kind is wonderfully efficacious. "To declare that the ideal is an accomplished fact, is determining conduct and controlling destiny, means the inhibition of all contrary and conflicting influences." Consciousness is creative, and whatever takes fixed image therein tends to the formation of a permanent attitude. There is no miracle in healing by faith, "the sure expectant knowledge that conditions we look for will come about."

But the majority of persons suffering from

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undertone have practically no potentiality in this direction. To them must be given the power to help themselves through appeal to the superconscious part. Medicine is impotent, advice is futile, all attempted cures fail, the "misery habit" perdures. To the suggestionist alone is vouchsafed the power to lift the sufferer of woes indescribable to the plane of automatic enlightenment and exalted self-control, and so restore the joy of living to a blighted life. He must be inspired to see himself free. Suggestion throws into gear energies of imagination, of will, and of mental influence over physiological processes that usually lie dormant. It is in short dynamogenic (James).

An experienced New York surgeon, a thorough-paced apostle of the knife, said recently to the writer that in his opinion the day is not far distant when the psychic origin of a multitude of diseases would be recognized by the medical profession, and that consequently psychic treatment would be substituted for drugs, and the operator be deprived of many of his surgical opportunities. Such is the trend of belief among medical men, who are inquiring how much the superconscious personality can be inspired to do for the well-being of its psychic co-partner and the body it animates in the line of preserving and restoring health. Says a writer in the *London Lancet*:

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“Pathologists will limit the area of the process to the province of functional diseases, but we are not sure that we are justified by scientific facts in making this limitation. It is a fact in pathology that if the functions of an organ be maintained or restored, much of the destructive metamorphoses may be arrested and to some extent repaired.”

To extend our philosophy, men and women may keep themselves young as well as free from disease, by preserving a cheerful attitude as the years roll on. The panacea against age-changes is a happy persistence in activity, not for mere self-gratification, not for mere time-killing, but rather professional activity which implies service of brain and muscle in the interest of fellow-beings. Wrote the poet of “Aurora Leigh”:

Work man, work woman, since there's work to do
In this beleaguered earth, for head and heart.

The occupation cure offers employments that agreeably divert the self-centered mind, and involves exercise that physiologically disposes of an intelligently selected and limited dietary. With the mind solidly set, either of itself or by suggestions offered at the proper intervals, against the functional changes in the brain, nervous, and circulatory systems that precede the anatomical changes incident to advanced years,

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a physiological old age may be assured. Through "the all-saving power of healthy-minded attitudes," nutritional processes are kept up, organs and tissues forget to degenerate, harmonious interrelations prevail among the ductless glands, the lessened vital resistance with its defective elimination and premature incompetency is staved off, and euthanasia (painless dying) closes the happy scene. In the words of Dr. Saleeby, a London specialist:

"If your arteries are soft, if you still believe in life and love and friendship and the future, it does not matter how old your body may be; you are still young, for your soul is young, and youth is a state of the soul."

Naturally, all this is contingent upon a normally lived youth and middle age. It is well known to physicians that a common victim of nephritis, for instance, is the man apparently robust, who labors all day long in the sedentary employments of an office life, lays a heavy strain on his liver and kidneys by overloading his stomach three times a day, takes little exercise, and so fails to dispose of an abnormal quantity of waste. Big eaters age early. Those who love the tooth dig their graves with that tooth. Through the immediate action on the vascular system of irritant poisons formed in the intestines overeating creates hypertension, and this is the

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unambiguous cause of arterial hardening which may reach a climax in apoplexy, or by over-taxing the heart induce cardiac or renal disease. Insurance companies fully apprehend that longevity is indeed a vascular question, and so require a searching inquiry into the vascular status of the man who applies for a policy.

The automobile and other means of easy and rapid transit which the pressure of vocational and social obligations demands in this day, has stolen from our business men their opportunity for exercise that a necessity for walking so freely offers; and well-to-do women have essentially given up the practice and are whirled from place to place in their cars. The automobile habit is thus breaking down constitutions where the earlier bicycle habit upbuilt them. It has crept into the country districts also; and rural dwellers are affecting it, making no difference in their dietary of heavy proteid foods, and depriving themselves further of health-giving exercise by relegating to farm machinery the manual labor that formerly enabled them properly to digest and to eliminate.

It is doubtless true that American vitality is gradually lowering, partly through defective pre-natal development, and that there are more deaths than formerly between forty and fifty years from the degenerative disorders of mature

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life—apoplexy, cardiorenal, and circulatory diseases, and cancer, the latter often due directly to emotional overstrain and to passions like hate. The increased death-rate during the last twenty years (from twenty-seven to thirty-eight per 10,000), which is rightfully attracting the attention of our insurance companies, cannot be laid to general causes, but rather to habits of living that have developed with the refinements of civilization—notably the excessive consumption of alcohol, tobacco, and protein fare, and the lack of active exercise properly to oxidize the food and carry off the accumulated poisons. Now, as intestinal poisoning is due to erroneous diet, it is fair to assume that over and improper indulgence at table explains the abnormally high arterial tension in the majority of these applicants for insurance.

There is no reason why men should retire at fifty-seven or fifty-eight, and die of rust in the sixties. They should be as intellectually active and as physically handsome at eighty as at thirty, and vastly more capable. Those who know and practise the true principles of living are so today. The acceptance for generations of the limit of human life prescribed in Psalm xc—"The days of our years are threescore years and ten"—has begotten in the human mind a massive conviction, subtly radiated throughout the habi-

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table globe, that life is naturally bounded by this age. For three thousand years men have been taught to expect death at seventy to seventy-five, and therefore they die at this time. But many have awakened to a new understanding that it is not necessary to stop at the old arbitrary limit. Not a few are professionally active in the nineties, and it is confidently believed that the century mark will be attained in the future by the mass of persons who take proper care of themselves.

It is reported that in Bulgaria, where careful observations have been made, there are more than five thousand centenarians whose ripe years are justly attributed to the milk products that constitute the national menu, and to the life simple which the people lead in the open air, together with its freedom from worry and anxiety.

The true way of prolonging life is to stop thinking and doing the things that shorten it; rather let us saturate the mind with those "divine ideas which find us young and always keep us so." In the words of Professor Louis F. Bishop of Fordham University, "The life of a brain-worker should consist of forty years of preparation and at least forty years of fruitful labor." Such general extension of life, which is far from Utopian, would mean incalculable additions to the

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aggregate of human energy available for the regeneration of the world.¹

Whereas health and long life are gifts of the subliminal personality, that personality must not be handicapped in dispensing its favors by a fagged, starved, or poisoned body. Mental medicine is always to be associated with hygienic measures. As we have seen, food in proper quantity, neither under- nor over-masticated, is the secret of longevity. There is an old saying that a miser usually outlives a waiting list of relatives hoping for his death, because he eats just enough to keep soul and body together. Long life depends on the quality and quantity of our food; but it is to be noted that air and sunshine and beautiful scenery and pleasant company and sane amusements are as much food as the things that are swallowed. They constitute the psychic food that revives the incorporeal energies of the soul.

There should be in every well-regulated life periodic freedom from the noises and jars and eyesores of metropolitan existence. The jar of the brain, by reason of the continual reception of vibrations of abnormal amplitude engendered

¹ It has been computed that the people of the United States lose three million years every twelve months through the enforced retirement of sick persons from active life. How much they lose by dying before their time suggests a problem that beggars human calculation.

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by the needless sounding of gongs, the noise of street vehicles, the shrieking of automobile horns and sirens, the overhead rattle of elevated trains, and the clangor of surface trolleys, etc., not only explains the increase in nervous diseases, but has a moral bearing as well. It accounts in greater measure than is generally supposed for that irritability which impels to indulgence in alcoholic stimulants and drugs, and for that unbalance or disequilibrium, subconsciously wrought by subtle subtractions from the quality of brain protoplasm, which destroys susceptibility to moral control and so invites to crime.

Jars are likewise destructive of nervous equanimity, and rough-riding cars with their inhuman jolts are responsible for much physical damage. Many cars are stiff and have no "give," and the jar accompanying their motion is communicated to the spinal cord and thence to the terminal filaments of all weak nerves. In many cases of partial exhaustion, nerve starvation, and intestinal poisoning, the effect is little short of disastrous.

Any inroad upon a slender reserve fund of nervous energy causes a serious waste that reacts in exhaustion and insomnia. Noises and nervous shocks of all kinds represent such inroads, and through the implied impoverishment

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of the brain may be the direct cause of delusions and of immoral impulses, even to the point of murder. I have at present under my care a lady who was driven by the noises and jars of the city into a mania for injuring her neighbors. She dreads to go into the subway lest she push somebody on to the track in front of an approaching train.

Delicately poised brains frequently give way under such provocation. The damage is repairable amid the silence and calm of country life.

Thinking the things that maintain one in a state of health and perennial youth is promoted by exercise. Bodily exercise, wrote Addison in the *Spectator*, "keeps the understanding clear, unfetters the imagination, and refines those spirits that are necessary for the proper exertion of our intellectual faculties." And among exercises, horseback-riding, with its combination of active and passive movements, is *facile princeps*. Golf follows a close second; it is the cleanest of amateur sports and the ideal game for both sexes, all ages, and every phase of invalidism or grade of vigor. Physicians have long been sending patients threatened with arterial hardening and heart disease due to disturbances of the chemistry of the body, on to the links in order to install those rapid tissue changes that are inimical to the development of circulatory troubles.

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King Alfred the Great made an essentially wise distribution of time in dividing the day into three parts to be occupied as follows: Eight hours for vocations (work); eight hours for avocations (play); eight hours for sleep (recuperation). Could this rule be lived up to, and worry and fear eliminated from human life, men and women might oftener attain the green old age pictured by the Psalmist in the injunction to "Mark the perfect man [perfect in his thought forms and wise intuitions], and behold the upright [moral, sane, and consistent in his living], for the end of that man is peace [pleasant preparation to graduate from the earth school, in full possession of his faculties, and with a diploma of qualification for the duties of purely spiritual office]."

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The morbid feelings known as phobias and obsessions lead to intellectual ruminations, doubts, and besetments, often of so irrational a nature that they engender moral distress. Hence, a vicious circle, causing calamitous ideas, which in turn aggravate the unpleasantness of the feelings. A suggested thought may determine an emotion too powerful to permit of rational comfort.

Dr. TOM A. WILLIAMS, Washington.

We study deliriums, depressions, dominant ideas, delusions, and obsessions, for the rôle they play, the conditions under which they arise, the effect on the stream of mentation and mental balance, and their modifiability. We are confronted with facts which cannot any longer be passed off as mere manifestations of mysterious things back of them; but which stand more and more clearly as well-defined reactions.

ADOLF MEYER.

In civilized man, the spoken word affects the protopathic symptom powerfully. Suggestive therapy is widely applicable and generally beneficial in combating the annoying and disabling symptoms of nerve strain. Physical disorders lie especially open to the action of faith and the mysterious powers of an extrinsic personality. Pain may be overcome, confidence restored, vitality stimulated.

Professor HENRY S. UPSON, Cleveland.

V

PSYCHIC SUFFERING

THERE is much physical and mental distress in this life that is unreal and evitable. The amount of pain, discomfort, and self-torment that humanity suffers without justifiable cause is incalculable. And it is to this psychic suffering that treatment by suggestion is peculiarly appropriate. Dynamic psychology is the habit-breaker paramount, and the body-builder as well. But *why* human nature must be driven by pain and fear to recognize the mysterious influence that is to help soul to rule and to set life in order does not appear. *Why* the intimate relationship between body and spirit is not universally perceived, and the spirit given sway as a logical preventive of psychosis and disease, awaits explanation.

Psychic suffering takes the form not only of the disabilities outlined in the previous chapter, but also of irrepressible ideas; of uncontrollable fears, impulses, caprices; of exaggerated worries, apprehensions, and doubts; of self-perpetuating

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staunchless beliefs, delusions, and hallucinations. Its subjects are fancy-sick.

"The nerves, they are the man," said Cabanis. If these nerves are well nourished and under-worked, health, happiness, and long life wait upon the man. But if these nerves are starved, fagged, poisoned by intestinal toxins due to prolonged endeavor, overwork, worry, or excesses, things seem not as they really are to the man and life sometimes becomes a burden.

The mind of the ill-nourished neurasthenic tends to weakness and irritability. Morbid terrors take possession of it, deceptions are enthroned, because the brain-cells are impoverished by the absorption of toxins and hence pathologically impressible. Poisons make the soil on which noxious conceptions thrive and bear their fruit.

Protoplasm, the essential constituent of the living cell, is the fundamental constructive unit of organic life, and the microbe is the inimical unit of destruction, in constant conflict with the cell.¹ Nerve-tire, brain-fag, give the microphyte the edge of vantage. And here there is not only a marked diminution in capacity for sustained mental effort, but also a phenomenal susceptibility to over-colored impression by passing thoughts which fasten themselves in the mind.

A delusion is a fixed misconception or false be-

¹ Dr. Robert T. Morris in *The Archives of Diagnosis*.

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lief, a mental deception or error. It represents an abortive attempt of the mind to interpret percepts. A delusional state is to be distinguished from prejudice, ill-will, bad judgment, and drawing conclusions from insufficient premises or erroneous inferences from facts—all which may coexist with sanity. It is only when it becomes permanent that a delusion equivalents a pathological inaccuracy of judgment and betokens mental derangement. There is a difference between a mental disease and the unreasonable belief or conduct of a sane person. Thus there are delusions of the sane and delusions of the insane. Hence it is not every delusion that deprives a man of testamentary capacity. It must be an insane delusion, and this is in evidence when a person conceives something extravagant to exist which has no reality whatever, and, secondly, when he is incapable of being reasoned out of that conception.

An insane delusion is an idea or belief which springs spontaneously from a diseased or perverted mind without reason or without foundation in fact. It is distinguishable from a belief which is founded on prejudice or aversion, no matter how unreasonable or unfounded the prejudice or aversion may be. If it is the product of a reasoning mind, no matter how slight the evidence on which it is based, it cannot be

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classed as an insane delusion. Such is a Supreme Court pronunciamiento. A neurasthenic patient may be argued into an admission that his fears or dominant conceptions are without foundation, although he may not be able to dispel them. An insane patient accepts his delusion as a reality and cannot be persuaded that it is baseless. His power to weigh evidence is destroyed. Hence delusions are not in themselves proofs of insanity; they must be estimated in connection with other symptoms of brain defect or disease before their significance is determinable.

It has been said that a painter who does not believe in Christ cannot portray the Crucifixion. With equal truth it may be alleged that he who has not himself endured the torture of phobia, self-engendered belief, or obsession, can have little sympathy with psychic sufferers or any true conception of their agonies. The cases presented herewith are taken from the author's record-books which cover fifteen years of specialization as a psychotherapist, and contain the memoranda of many thousand experiences in the treatment of mental and moral conditions—all *bona-fide* cases which have been successfully controlled by dynamic suggestions.¹

¹ The subject of delusions has been elaborately discussed and illustrated in the author's work on *Hypnotic Therapeutics* (Harpers, N. Y.), pp. 149-167. Repetition will here be avoided. A few recent cases only will be presented to illustrate the suffering involved.

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The pain of psychic suffering is real pain, in many instances surpassing the pangs of organic disease, and fraught with unutterable anguish. The delusions of hallucinatory insanity are as a rule painless. Psychic sufferers describe their physical torments in varied terms. The back of the neck cracks, headaches at base of brain oppress, the head throbs, wheels go round in their brains, jaws feel locked, waves or thrills whirl through their bodies, ears ring, hearts palpitate, they feel as if "split in two," they are racked by sensations of tension, or by premonitions of calamity.

But infinitely greater distress waits on the mental states that harass these patients, especially the fear neuroses, perpetuated by subconscious ideation. Among the subjects that have been cured of phobias and obsessions by mental suggestion are persons who would not venture into the street lest signs or awnings should fall on them; who were afraid they might "get up and yell" or "do something crazy" in church or theater; who dreaded to walk over Brooklyn Bridge for fear that they might jump into the river; who worried because they worried; who constantly manicured their finger-nails from apprehension of infection; who believed that they contaminated everything they touched, or conveyed germs, and hence were murderers; who

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were rendered miserable by "that awful fear of folks" (one girl was so diffident that she would not go into an ice-cream parlor with her sisters, but stood outside, looked through the window, and watched them eat); who impawned their future being through terror-struck prevision that something ill-starred was going to occur, recalling the statement of an octogenarian to the effect that he had experienced many troubles, most of which had never happened; who could not sleep, solely from fear that they could not (insomnophobia), thus creating a habit of insomnia; who broke out into perspiration from dread of catching cold (the mere thought of it made one patient "dripping wet"; the force of his obsession was shown in the fact that he would walk naked for an hour at a time about the grounds of a Dresden sanatorium with the temperature at zero, and yet reek in drops of moisture if the thought of contracting a cough presented itself—a purely psychic effect); who feared crowds, close or hot places, ferry-boats, diseases, insanity; who stood aghast if asked to write their names in the presence of any one.

There is such a thing as psychic tinnitus, or buzzing in the ears. A patient who could not sleep in the darkest room unless a black stocking were bound about his eyes, suffered from *tinnitus aurium* every time he ate a sandwich.

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Nothing else precipitated an attack. This was incontestably a mental effect, the source of which was not apparent. A lady who had been unsuccessfully treated for tinnitus, and who spent her time in listening to the sawing, grating, hissing, rumbling sounds in her ears until brought to the verge of insanity, responded to suggestions and recovered in a month. The sufferings of that woman are unpicturable; but for more than a year she has been unconscious of these sounds.

Last April a gentleman was sent to me by a Brooklyn physician, who, in consequence of a nervous breakdown, contracted the habit of thinking for hours over trifles and was forced to ask the most childish questions—why was there a piece of thread on the carpet? why was that picture hung on the north side of the room? etc. If he noticed a sign while riding on the elevated railway and was unable to read it all, he would get off at the next station and go back to satisfy his curiosity. Three times he returned to my office after going home to Brooklyn—once to ask the significance of the Greek letters on my Phi Beta Kappa key; once to assure himself whether a spot on the marble hall floor was mud or ink; and a third time to inquire why a photograph was in one place on the mantel and not in another. To-day that man is absolutely free, happy, and doing a thriving

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business. He knew he was playing the fool, but could not resist the impulsion to be inquisitive. His wife had left him, and by his friends he was considered hopelessly insane; yet he was not a mental case.

Among many psychasthenics there exists a ludicrous tendency to faddle with numbers (*arithmomania*). One lady took to counting spots on the wall, with the thought that she would die when a certain number was reached; and a Kentucky lawyer contracted the habit of counting, and emphasizing with finger motions three to ten times before performing any act. He would trip down my front steps and stop on the sidewalk to go through his exercises before proceeding on his way. This was the result of overwork in college and after graduation, and had in view the averting of impending calamities.

Perfectly rational men foster hypochondriacal delusions of incurable disease, imagine they have heart trouble when there is nothing the matter, and stick obstinately to it in the face of assurances to the contrary by many physicians. One man insisted that his lungs were "not going" and constantly felt himself to see if he were alive; and a woman patient wore out shirtwaist after shirtwaist through fingering the præcordial region in order to keep herself assured that her heart was really beating.

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Many have come to the writer suffering from the delusion that they had committed the unpardonable sin; but I have never yet seen a person so affected who knew what the unpardonable sin was—*viz.*, the ascribing of the miracles of Christ to the power of Satan (“He casteth out devils by Beelzebub”). It is generally a lie or a love-affair that rests so heavily on the conscience, causing the subject to declare himself the chief of sinners and a castaway. He suffers the hell of the irrevocable. One woman patient, however, imagined she had committed the unpardonable sin and could not rid herself of the belief, because a fountain in Prospect Park with animal shapes about it awakened thoughts of demoniacal possession. Yet she was a woman intelligent enough to be a doctor’s assistant.

Another unique delusion of this nature was entertained by a clergyman of the Episcopal Church, who was prostrated under the pressure of three unpardonable sins—one, that he had declined in his younger days to go to Africa as a missionary; and another, that he had married his wife, one of the best of women. I brought him to his senses by showing him the absurdity of his position—he, figuring as a vicar of Christ on earth, and an interpreter of the revealed Word, claiming that he knew better than the Almighty, who teaches in the Scripture that there

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is only *one* sin without forgiveness, blasphemy against the Holy Ghost, while he was contending that there were *three*.

A maiden who wasted her life in worshipping herself, spent hours blaekening her eyebrows, rouging, earmining her lips, and waving her hair before going to bed, so that if a fire occurred during the night she would look charming when carried out by the firemen. This became the chief end of her existence, and developed into a genuine obsession. And another young girl, who had grown too fast and was slightly below par, was ridden with the delusion that she was more beautiful without the chief grace of woman, her hair, and so pulled out her eyelashes and the hairs of her eyebrows as fast as they grew in. This obsession, known as *trichotillomania*, is characterized by sudden uncontrollable impulses to jerk out the eyelashes, or the hairs of the eyebrows, beard, or scalp.

A number of patients have been sent to the author suffering from fear of dogs. They are usually ladies. A dog runs against them, or jumps on them, at a time of low vitality; aversion follows, which matures into fear, and nervous bankruptcy impends. Some of these patients regard it as much of a defilement to be touched by a person who has touched a dog as actually to come in contact with the dog itself. For this

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reason one subject will not permit her husband to approach her for fear a dog may have brushed against him in the street. She sits in her chair apart, maintaining that the touch of a dog or of a person who has touched a dog will drive her crazy. In every other respect she is perfectly normal. She recognizes that this is all flummery, yet seems unable to overcome it. An unusually intellectual young man, a college athlete and instructor in athletics, was duped into the belief that a scratch on his finger was a mad-dog bite—that a dog could bite him and he not know it—and it took days, involving a lapse of the average period of incubation, to convince him that hydrophobia was not imminent.

The following case of dog-fear, on the part of a brilliant lawyer, eclipses all others that have come under the writer's notice. A few years ago one of this gentleman's hunting-dogs went mad, and there followed a long period of constant and harassing dread of hydrophobia. The dog that died passed through a pasture where the family kept cows, and the patient would not drink milk or eat butter for a long time. Learning that rats and cats were victims of hydrophobia, he has several times moved, painted, and repainted, fearing possible contamination at places where dead cats and dead

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rats were found. Once when he had moved to a new place, and had painted his furniture, the house, floors, etc., he found a drowned rat in his paint-bucket, and immediately painted everything all over again. Last summer (1914) the city marshal shot a dog under his house, and he moved out at once and went to live with his father. He feared that mice might come in contact with canine saliva spilled upon the soil and thus his winter clothing might become infected.

His brother writes:

This man has burned up shoes, clothing, rugs, and goodness knows what not, because some one had passed around or near a place where a dog or cat, cow or horse, had died and been dragged off. He has painted and repainted our office and office furniture several times, because some objectionable person sat on the table, or leaned against a door-facing. He washes his hands many times a day, and has even washed off his law-books, from fear that something germ-bearing had touched them.

He is a good lawyer—as good as we have in this section, but there are days when you can't get him to his office, because of the fear of contamination, as outlined. Something goes wrong at the office, and you have to give him time to let it wear off before he will come back. We even suspect he has destroyed important papers because of the fact that he believed them to be infected and would have to handle them some time. He is restless, sleepless, and exceedingly irritable.

While in New York this patient visited the Museum of Natural History, where he came

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suddenly on a case of stuffed dogs. Although he realized the animals had been dead for years, he was abruptly overcome with the idea of contamination. He believed his shoes to be infected by walking on the floor and would not touch them without washing his hands.

In this case there was a distinct hereditary taint. An aunt used to wash all the door-knobs after callers had left the house, and his father had been accustomed to disinfect his spectacles if any one else had put them on.

To an onlooker these fear psychoses appear ludicrous. But to those who suffer, and who are constrained to talk endlessly about their ills, the throes of these pains are, in the words of one who has had experience, "comparable to the twisting about of a dagger in the heart into which it has been thrust." The reader must not fail to distinguish all this imaginary wretchedness from the real misery that "pines unseen and will not ask."

It becomes us to be charitable in our interpretation of the psychoses themselves, and in our estimate of the agony they entail, for they are paralleled by few bodily pains. They all have a physical base, however; for, in concord with the most advanced investigators, the author believes that any emotional deviation from the normal which persists from day to day in the

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absence of an undesisting psychic cause, is invariably of physical origin. Emotion and mood are held in high quarters to be veritable cognitions of changes in intestinal conditions. Hence the obligation that rests upon the physician to familiarize himself with visceral causes for mental states that seemingly superexist. It is too often the old story of "overfilling the human furnace with fuel it cannot burn up."

Insanity itself and dementia præcox, with their delusions, hallucinations, and bizarre notions, are believed to be similarly dependent, in their incipency, on the microbial flora of the intestinal canal. Mental suggestion insuring a cosmic inflow of control, coupled with appropriate eliminative treatment, here represents one of the supreme applications of psychology; and in view of the great increase in the number of insane persons in the institutions of the United States, this form of treatment should be sedulously experimented with in all degenerative mental states.¹

The balm for these hurt minds is found in the peaceful sleep that brings them into touch with supreme realities through the medium of a normal sympathetic mind, which seconds its inspiration with cheering words kindly yet forcefully spoken to the objective consciousness—a mind

¹ See the author's *Hypnotic Therapeutics*, pp. 173-180.

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that apprehends with a very wise writer that "despite the misery in the universe, the joy is there and immensely preponderant." "Who," asks Emerson, "shall set a limit to the influence of a human being" here? He who convinces the psychic sufferer of that joy is worthy of the poet's benison:

God bless the heart of sunshine
That smiles the clouds away,
And sets a star of fresh-born hope
In some one's sky each day.
God bless all words of kindness
That lift the heart from gloom,
And in life's barren places
Plant flowers of love to bloom.
A. H. G.

SUGGESTION IN THE TREATMENT OF UNBALANCE, DEMENTIA PRÆCOX, AND INCIPIENT INSANITY

A person who has unmovable delusions is necessarily insane.

E. G. YOUNGER, M.D.,

Medico-Psychological Association of Great Britain.

All the developmental insanities are the result of some biologic sin somewhere in the ancestry. The sin may have been committed in innocence and ignorance, but nevertheless it was sin. Wherever biologic immorality predominates, wherever the fundamental natural laws are continuously broken, no matter how pure and good the intention of the lawbreakers may be, degeneracy will prevail, if not in that generation, then in the next and thereafter.

Professor CHARLES W. BURR, M.D.,

University of Pennsylvania.

Psychical therapy is a necessary coefficient of hygienic discipline, rendering its precepts imperative. In some instances this therapy clears the mind of dominant ideas better than travel and occupational diversions. The psycho-therapist can, through hypnotic suggestion, successfully command hunger, sleep at a definite time, courage, good temper, a desire to work, and a strengthening of general sensibility.

Professor EUGENIO TANZI,

Royal Institute of Florence.

Good or bad to one extreme betrays the unbalanced mind.

ALEXANDER POPE.

VI

SUGGESTION IN THE TREATMENT OF UNBALANCE, DEMENTIA PRÆCOX, AND INCIPIENT INSANITY

DELUSIONS like those described in the foregoing chapter are largely neurasthenic in their origin and disappear with the general nervous conditions in response to treatment in which the psychic is intelligently blended with the physical. But there are delusions that have struck their roots more deeply into the soil of belief and betoken impending mental breakdown unless promptly disbosomed. This raises the question whether in threatening insanity the power of suggestion can be used to advantage. Can it be made a contributor of value in the treatment of dementia præcox or other forms of insanity in their initial stage? In the author's experience, timely suggestion has proved an invaluable adjutant in many cases whose terminal would otherwise have been the mad-house.

Insanity implies an impairment of one or more of the mental faculties manifested in language or

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behavior, and resulting from disease or defect in one or several of the brain areas. In the semi-insane,—monomaniacs, the insanely jealous, the recklessly extravagant, etc., the symptoms are less intense, less tenacious, and more fleeting, the subjects being in a degree rational, but with limited responsibility.

Insane conditions imply a disturbance of the nutritional processes with an accumulation in the system of destructive products. To quote Professor Tanzi: "The brain does not become injured so much by what it sees and hears, by what it suffers or fears—in short, by that which forms the psychical content of emotion and passion—as it does by the reflected action of the visceral disorders, and still more by the chemical action of the auto-toxins that are developed as a consequence of these disorders, and which, when they have once entered into the blood stream, implicate the nervous system and disturb its functions. Whenever there occurs any disease accompanied by a pathological alteration of metabolism, one of the first symptoms is mental lassitude, which may extend to unconsciousness or coma. But the intellectual capacity may be affected by visceral diseases which are so slight as not to disturb objectively the functions of the viscera that are disordered or fatigued, and it is sometimes more injured and weakened by

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diseases and overwork of other organs than it is by disease or overwork of the brain itself." Thus insanity may be as Dr. Wm. Hanna Thomson holds, a blood disorder. In any event there is always in it a toxic element that must be reckoned with, and that does not elude the observation of a thoughtful physician. The causes of malnutrition are removable; psychic control of the secretory nerve currents may be established, the insomnia usually present relieved so as to give the fagged and irritated brain a chance to rest, the patient referred to physical occupations in the open air looking to a restoration of the bodily functions, and shielded during treatment from shock and strains and "the buffetings of the world."

A respectable percentage of all cases of insanity arises from preventable causes; so in a generous quota of persons threatened with mental degeneration the symptoms, if early recognized and properly treated, disappear, and what would otherwise have culminated in hopeless mental disease is put to the rout and health of mind assured.

By way of illustration:

After reading the details of the Carman murder case in the newspapers, Mrs. L., a young married woman who had been subjected to nervous strain, became convinced that she had

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inadvertently killed somebody herself and hence was a man-slayer. She could not be argued out of the delusion. She came to believe that one person could kill another and not know anything about it, might elude police investigation, and go on repeating the crime unconsciously and *ad libitum*. Thus, in her imagination, she was the incorporation of a deadly menace to the whole community. She could not reckon how many lives she might have destroyed and adroitly avoided detection. Most ingenious were her explanations of how this could all be and she escape arrest, of how a milk-bottle, for instance, could fall from her window and fracture the skull of some one passing below, without exciting suspicion in her direction. This delusion was becoming insurmountable when Mrs. L. was brought to my office. Suggestion, coupled with appropriate physical treatment, in the course of a few weeks unrubbished her mind. But after the birth of her first child three months ago, owing to the lowered vitality incident upon confinement and lactation, the old obsession partially reasserted itself in a fear that her boy might inherit a tendency to murder in the same indifferent manner; but the lady has been easily suggested out of it by a very imperative assurance to the contrary.

Such a factored belief crystallized equivalents

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insanity. The more the mind dwells on it, the more rapid and certain becomes the brain degeneration that conditioned its conception. Such is the reciprocal relation in these unfortunate cases between the physical and the psychical. And the rational treatment of them all combines the psychodynamic removal of the abnormal mental state with an upbuilding of the brain-cells and a checking of all tendency to nervous perturbation by the administration of accepted remedies.

By this treatment the writer has saved from an institutional life, with its restraints for the patient and its reactions on the lives of relatives, not a few cases of mental breakdown. Within a year a most estimable lady has been spared such a fate which was more than impending. In a highly susceptible brain state induced by ten years of *tinnitus aurium*, toward the close of which the afflicted woman could do little else than sit and listen to the buzzing in her ears, an idea developed and petrified that she, being perfectly innocent, had committed a most dastardly and contemptible act which had been brought to her notice, and had in consequence incurred the displeasure of the Almighty. The act in question was traced to the hand of another person; but the baseless conviction dominated her thoughts and shadowed her whole

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life. She became sleepless and melancholy, and had glissaded well down into the borderland. Psychotherapeutic measures were indicated. The tinnitus, which had defied the efforts of a number of aurists, yielded to the suggestions offered, the delusions were unnested as the troubled mind was conducted into the subliminal realm, apprised of its power to dethrone misconception and inspired to apply it, and the joy of living was restored to an apparently crushed life. Delusional interpretations like the above are the legitimate groundwork of unbalance and physical degeneracy; they constitute the pathognostic symptoms of a rudimentary paranoia, and judiciously framed suggestions must be launched to effect their destruction.

Simple melancholia, with its depression, gloomy thoughts and memories, and disconsolate forebodings, is usually curable. The physician would do well to remember that "every melancholic is a potential suicide" and take the necessary precautions, besides removing all tendency to self-destruction by diplomatic suggestions. The subjects of agitated melancholia are commonly women. The following picture limned by Dr. Younger is true to life: "The patient is never still except when asleep. She paces the room wildly, or sits with her face buried in her hands, rocking her body to and

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fro, moaning, sobbing, and bewailing her unhappy lot. She tears her hair, bites her nails to the quick, or picks her skin until the blood flows. Her delusions are of a most distressing character. Her soul is lost. Hell is yawning for her. She has brought ruin on herself and those dearest to her."

Several years ago the author was asked to see a lady in Concord, New Hampshire, who paced the floor or sat upon her bed exclaiming ceaselessly, "I am going to hell." The reason alleged was that God had written her a letter commanding her to make a public confession of her sins in church, and she had refused to obey. On being asked to exhibit the letter, she said she had mislaid it.

Some of these patients declare that they have lost all professional ability, that they are vastly overrated, never possessed the merit ascribed to them. Transient attacks of this kind are characteristic of men and women of the stage, pulpit orators, and musicians. If treated at the onset the subjects respond promptly and mental health is re-established. Only a few months since one of our great pianists was successfully handled by the author for an all but invincible sense of unworthiness which had suddenly beset him and was rapidly disqualifying him for his work.

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A patient, aged twenty-four, whose mother, ill before he was born, looked continually in a mirror to ascertain how thin she was growing, was marked by a similar obsession. For ten years he has been unable to look in a mirror, a show-window, or anything that reflects his image, without nervous agony. He cannot shave himself nor be shaved in a barber shop where there are reflectors. He throws mirrors down and smashes them, awakes in the morning to curse looking-glasses, imagines when he is talking to people that they are thinking about his thin and haggard face, and has resigned from a lucrative position and will not accept another nor attempt any work, owing to the ever-present "looking-glass business." The strain of thinking uninterruptedly about this has brought on profound melancholia with marked irritability and nervousness. Even shadows demoralize him; he has become suicidal and is fast drifting into compulsive insanity. This patient is still under treatment. Counter suggestions have so far only stirred a faint hope that the obsession may be obliterated, and developed an occasional sense of "being all well." Disillusive suggestions are sometimes futile for a long period in such disharmonies of thought, especially where there is a history of heredity.

Ophelia's mind gave way when abandoned by

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Hamlet; and like her, a cousin of the author's, crossed in love at the age of nineteen through the antagonistic attitude of an older sister toward her fiancé, passed into a cataleptic state from which she emerged in nine days' time a paranoid dement, to exist in a state of mental alienation for fifty years, a menace to herself and a burden to her family, all of whom she outlived. In the apt simile of Byron in "Parisina,"

Each frail fibre of her brain
(As bow strings when relaxed by rain
The erring arrow launch aside)
Sent forth her thoughts all wild and wide.

Unfortunate love affairs are not infrequently the basis of incurable mental disturbance. In 1914 the writer was called to a neighboring town to see a case of delusional insanity which owed its origin to disappointment in love. The young woman was confined in a private cottage with three trained nurses, and an orderly to control her when necessary, for at times she was violent. Reflection on the matrimonial infelicities of a sister married to a monster had aggravated her condition. She fell in love with men in hotel dining-rooms, then insisted that she was married, labored under a delusion that she was Mary Queen of Scots, and next became an invert, be-

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lieving herself to be a man, sometimes a boy, and acting accordingly. Any expression of doubt as to her contrary sex at the time that I visited her always led to a brain-storm accompanied with assaults necessarily dangerous to her attendants, for the girl was strong as a blacksmith.

She personated in succession many historical characters; and as she was highly educated and had traveled widely, the miscellany of assumed personalities and the language and actions adroitly fitted to each case were an interesting study. In acting out her delusions she expended an amount of energy that would have exhausted an ordinary person in an hour; but this subject would keep it up throughout the day and a great part of the night, screaming through the telephone, issuing imperious commands, trudging about the rooms with heavy tread, talking unceasingly in a strident, masculine voice, her every act smelling of the footlights.

It is needless to add that there is no hope for such an unapproachable case in mental thereology. And too often, where parents take the law into their hands and break off a love match for commercial or sentimental reasons, they have an incurable dement on their hands—a girl deflowered of her reason. Such is the sad history of more than one ill-starred maiden for

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whom suggestive therapeutics availed not. Like the hapless Ophelia, the stricken girl, with an air laugh-and-loose, drifts to a foregone conclusion.

Dementia præcox, otherwise called adolescent or juvenile insanity, is a name given to a form of mental deterioration accompanying some degeneration of the brain cortex, which affects young persons previously intelligent, but especially predisposed through heredity. It progresses through various stages of mental deficiency (depression, indifference, stolidity, silliness, variable and fantastic hallucinations and delusions, motiveless actions) to irreparable dementia. The disease has been attributed to auto-intoxication by perverted secretions of the reproductive organs or to the absence of some specific ferment in the metabolic procedure. A noteworthy cause of such disturbed equipoise is mental strain and worry, school push, the race for honors in young pupils who are delicately balanced. At least twenty-five per cent. of the inmates of asylums for the insane are dementia præcox subjects to-day.

If these cases are taken in time mental integrity may occasionally be restored. Dr. A. J. Rosanoff has shown that in King's Park State Hospital nearly one-half of the patients in the group allied to dementia præcox have been dis-

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charged as recovered, many of those being placed in that group instead of the "straight" group of dementia præcox for no other reason than that of their eventual recovery; moreover, a percentage of these patients higher than the average find their place at the end of five years under the heading: "Not Known to Have Been Readmitted." Dr. F. X. Dercum, the Philadelphia alienist, boldly states that "every asylum will bear witness to the fact that cases of hebephrenia (pubertal insanity) and katatonia (stuporous states with muscular tension—that is, dementia præcox) *do recover*; while even a larger percentage of recoveries is noted among the milder cases whose condition does not demand asylum commitment."

Professor Adolf Meyer of Johns Hopkins University superbly delineates this latter type in the *Journal of American Psychology*: "In cases of dementia præcox, we find over and over again an account of a frequently exemplary childhood, but a gradual change in the period of emancipation. Close investigation shows, however, that the exemplary child was often exemplary under a rather inadequate ideal, an example of goodness and meekness rather than of strength and determination, with a tendency to keep to the good in order to avoid fights and struggles. Later, religious interest may become very vivid;

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a certain disconnection of thought and unaccountable whims make their appearance, with deficient control in matters of ethics and judgment. At home, irritability shows itself, often wrapped up in moralizing about the easy-going life of brothers and sisters. Sensitiveness to allusions regarding pleasure, health, etc., drive the patient into seclusion. Headaches, freaky appetite, general malaise, hypochondriacal complaints about the heart and other organs, unsteadiness of occupation and inefficiency, day-dreaming and utterly immature philosophizing, and above all loss of direction, energy and initiative without obvious cause. All these traits may be transient, but are usually the beginning of a deterioration more and more marked by indifference to the emotional life and ambitions." Dr. Meyer rightly regards children thus affected as peculiar rather than defective, and notes in them an insidious tendency to drift from the normal to the abnormal, to substitute for an efficient way of meeting difficulties a superficial moralizing and self-deception. To quote Dr. August Hoch, the psychology of dementia præcox involves "the overgrowth of certain trends at the expense of the main interests of the personality."

By recognizing these early symptoms in the predemential stages,

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Before decay's effacing fingers
Have swept the lines where beauty lingers,¹

the psychotherapist is able to abort the impending mental disorganization. Whenever a young subject exhibits changes in mood, character, and habits, with unreasonable purposeless actions, serious attention should be given to the case at once, nutrition restored, rest from strain enforced, and an open-air life insisted upon. And assurance of recovery is made doubly sure by adding appropriate suggestions to the treatment.

An incipient case of dementia præcox which was averted by the author two years since through physiopsychic treatment is that of Mrs. R., aged thirty, who after childhood passed into a predemential state characterized by confusion, restlessness and excitability, taciturnity (lest she should speak evil of somebody), unconquerable stubbornness, difficulty in collecting her thoughts. She would cut her friends and bump into pedestrians on the avenue. Vulgar words trembled on her tongue. Her delusion was that she had told lies about people and so had wronged everybody. She became hyper-religious, falsely accused herself of crimes, and thought of herself as outlawed from divine mercy by the commission of unpardonable sins,

¹ Byron's "Giaour."

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deeming it too late to be forgiven. She was alternately melancholic and maniacal, took off her wedding-ring and declared her jewelry was not her own, lost all regard for her personal appearance, chattered at times and wrung her hands, and then would become apathetic and stuporous. There was habitual constipation and consequent intestinal poisoning. Suicidal tendencies asserted themselves in periods of gloom. Her mind was all adusk.

After six suggestive treatments Mrs. R. returned to her home town, and the following report from her father soon arrived: "I am pleased to write that there has been marked improvement in my daughter's condition. She talks to us and replies in a sensible way, dresses herself, and feeds herself at the table." She soon became well enough to look up an apartment, and in six months had completely recovered.

In climacteric or change-of-life derangement, occurring in men as well as in women, the outlook is generally favorable if the symptoms are promptly unfaced and met. As in all cases of epochal insanity, the more time lost in beginning treatment, the more slender the chance of reinstatement. The recognized prodromes are, according to Dr. Kraepelin, professor of psychiatry in the University of Munich, despondency accompanied with fears, delusions of self-accusa-

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tion, of persecution, and of a hypochondriacal nature, with bewilderment leading to mental deterioration.

A typical case of involutional disturbance is that of Mrs. W. K., who described herself as utterly wretched and depressed without cause, as lying awake for hours worrying about nonsense and wishing she was dead. This patient was extremely morbid, pessimistic, and uncheery, talked continually about herself, took her meals alone, felt she was a coward, was unable to face anything, had a horror of meeting her friends, and was tortured with the belief that she took unnatural pleasure in tormenting her husband, a professor in the Medical College. She criticized everybody, found fault, nagged, assumed that her will must be law, exaggerated in all directions, fancied that her husband wanted to get rid of her, misdoubted ill, was a victim of disfaith, could not force herself to do anything, and found nothing in life to live for, felt "the heart spring gone" (Festus).

Mrs. W. K. was impelled by suggestion to believe in herself and in her ability to conquer these difficulties, and is now clothed and in her right mind.

The case of this lady illustrates the usual altered mentalization with deviations from the natural disposition incident to the life-change.

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It is readily dealt with, and the passage thereby bridged across the period of involution that separates a woman from her intellectual zenith reached at fifty-four.

The next case presents the picture of a more serious mental invasion, a dangerous drive threatening catastrophe. Depressed by occupational strain and by disappointment in regard to a marriage which was prevented by the family of her fiancé, a professional woman, whose accomplishments have brought her fame and fortune in this country and abroad, conceived the notion that the sisters of her prospective husband had subsidized in London certain persons she styled "trance mediums," and were paying them to torment her telepathically and bring about cancellations of her business contracts by mentally influencing her patrons across the ocean. These trance mediums followed her to New York, and gave her no peace day or night. She frequently changed her quarters in hope of shaking them off, or employed a trained nurse to sleep with her and keep them at a distance. No reasoning could put to flight her delusional convictions. She wrote to the Chief of Police at London begging him to apprehend her fancied persecutors. This lady, an old friend of the writer's, absolutely declined rational treatment for the removal of the delusion, insisting that it

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was a reality, and venting her feelings in talking it over by the hour. During the past year she has grown noticeably worse and instances the "noble mind o'erthrown."

Despite this paranoid obsession Mrs. X does acceptable work in her professional line. She might be saved if she would consent to psychic treatment fitted to disentwine the thoughts adangle, but she takes that pleasure in being mad, as Dryden described it, that none but madmen know.

Not so a third lady, who represents the hopeless insanity of an involution that has made disastrous inroads on the soundness of the physical brain. With her climaeterium that brain gave way, and she became the wreck that Moore pictures in "Lalla Rookh," "at random driven, without one glance of reason or of Heaven":

When sinks the mind, a blighted flower,
Dead to the sunbeam and the shower;
A broken gem, whose inborn light
Is scattered—ne'er to reunite¹

Suggestion avails not unless there be a brain near enough to the normal to transmit the impulses offered by the medico-psychologist, who realizes in the human subject the union of an organism with an immateriality.

It is often asked whether there is any promise

¹ Mrs. Hemans.

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in psychotherapy for the feeble-mind or moron, the imbecile, and the unbalanced.

The merely feeble-minded subject, or moron, represents the lowest degree of normal intellectual development and capacity—the mildest grade of mental lack. The state is innate, and is to be distinguished from mental backwardness which is due to removable causes. Morons are feebly gifted individuals. They can be empowered to earn their own living under favorable circumstances (and here suggestion is a valuable aid), but cannot intelligently plan for the future or invest money wisely. They cannot steer their own courses, nor “co-ordinate their conduct in such a way as to enable them to maintain an existence independently of outside supervision”—cannot, as the woodsman metaphorically expresses it, “paddle their own canoes.” Fenimore Cooper has admirably depicted this phase of mental defect in the character of Hetty Hutter in the *Deerslayer*.

The imbecile presents a very striking degree of deficiency. He is defined by Dr. Tredgold, consulting physician to the English National Association for the Study of the Feeble-minded, as “a person who, by reason of mental defect existing from birth or from an early age, is incapable of earning his living or managing his affairs, but *is capable* of guarding himself against

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common physical dangers.” An imbecile can be trained as a horse is trained, but he cannot be educated in morality. He is amoral. He may know the difference between right and wrong, but cannot measure the gravity of the difference, and cannot be taught to. Nothing can be done to elevate his plane. To apply the metaphor of Dr. Holmes:

“Not all the pumice of the polish’d town
Can smooth the roughness” of his mental make-up.

Disharmony, unbalanced excess of aptitude, or disequilibrium, in which one group of faculties is developed at the expense of another group, a single gift (usually musical or mathematical) monopolizing the output of mental energy, is a most appropriate condition for educational training through psychic treatment aimed at the correction of imparity. As it is in the case of a limited monarchical government (the most nearly perfect form of [sovereignty, where the several elements of society—royalty, nobility, the church, and the people—are mutually modifying, and no one is permitted to outdistance the others in the evolutionary advance to consummate efficiency) so with the mind. Stability is assured when no one faculty is permitted to dis-equilibrate its fellows.

Genius has been explained by some psychiatrists as want of balance in the cerebro-spinal system. But Professor Huxley correctly defines

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it as innate capacity above the average mental level. Geniuses are not semi-insane, as asserted by Lombroso, and genius is not a pathological condition, nor does it necessarily imply an insane temperament. McDonald makes a nice distinction in "Abnormal Man," when he says: "The insane temperament shows originality, but lacks the critical spirit; the ordinary normal mind has critical spirit, but lacks originality; the genius possesses both originality and critical power." In other words, genius is productive, insanity is sterile. A genius, as Marshal Juneau said of Napoleon, is one of those beings Nature flings upon the earth with centuries between them.

The pseudo-genius, with his eccentricities, neurotic expression, and irresponsibility, is a vastly different product, and gives color to the contention of some alienists that the relation between insanity and genius is close. The author of this volume admits that brilliant flights of genius are supernormal, perhaps superinfinite, but he declines to construe them as pathological. They are the expressions of higher spiritual attribute inherent in the human constitution and clamoring for utterance through revealed channels of solicitation. They are not to be confounded with the wanderings of the insane. Genius is the light divine, "the Pythian of the Beautiful" (see page 144).

SUGGESTION AS A HABIT-BREAKER. THE PSYCHO-
LOGIC INTERPRETATION OF ALCOHOLIC IN-
TEMPERANCE AND ITS PHYSIOPSYCHIC
TREATMENT

The intoxication motives furnish another field for psychological study. There are two great themes clearly expressed: One the glorification of pleasure and abandon, the love of exaggeration and excess, and praise of the abundant life; the other portrays the desire to escape from pain, to drown sorrow, and to rest. But no measurable quality of either mental or physical work is as such improved to any practical extent by alcohol. It is interesting and significant that the *effect is upon the feeling of power*, rather than upon the energies themselves. Alcohol causes changes in the intensity of consciousness, and this is the secret of its influence.

Dr. G. E. PARTRIDGE,
Clark University.

Present-day medicine no longer knows the division of human beings into two classes, the healthy and the sick, but deals only with individuals, no two of whom are precisely the same and each one of whom must be treated in accordance with his own individuality.

Dr. GEORGE W. JACOBY.

(This applies nowhere with greater appositiveness than to the treatment of alcoholics. The up-to-date physician treats patients, not diseases. Routinism is the bane of therapeutics.)

It is entirely an individual proposition.

BLYTHE.

VII

SUGGESTION AS A HABIT-BREAKER. THE PSYCHOLOGIC INTERPRETATION OF ALCOHOLIC INTEMPERANCE AND ITS PHYSIOPSYCHIC TREATMENT

ONE of the most important applications of psychodynamics is its combination with rational physical attention in the treatment of drink and drug habits. The results here obtained are without parallel, dependent as they are on the automatic operation of a super-physical control rendered active by a resistless appeal. The drink and drug cures so extensively advertised fail utterly to impart the great essential to radical regeneration and lasting abstinence—*viz.*, spontaneous, undesisting moral sway. They evoke not those forces of the soul that are a thousand times stronger than appetite or desire. Hence about seventy per cent. of drinkers who seek relief at the sanatoriums are sobered only for a time and sooner or later relapse. The drink habit cannot be cured by nauseating the victim with lobelia, purging him

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with drastic cathartics, blinding him with belladonna, or vomiting him with apomorphia. Such treatment creates a revulsion in the patient. He soon recovers from the effect of the physic used, to find his craving unchanged and his powers of resistance as foisonless as ever. *Drug cures leave the moral nature uninfluenced.* Dr. Partridge convincingly contends that no drug can reach the heart of the intoxication impulse.

To all such treatment, which turns absolutely on the faith of the patient, how incomparably superior must be that which enthrones the image of the Eternal in the man, the god part which stands behind that faith and makes it possible. This elevation of the Ego to sovereign and consummate power is what exalted suggestion accomplishes. In the author's experience, covering twelve hundred cases of alcoholic inebriety, and according to reports in foreign medical journals, at least eighty per cent. of those who accept it may be saved; and if all who seek transfiguration could be persuaded to carry out unremittingly the directions given until the damage done the brain can be repaired, that percentage might be raised to one hundred. Of the twelve hundred cases treated psychovitaly by the author, twenty per cent. seemingly failed to respond. Of these a number cannot be traced; a number indifferently submitted to

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one or two treatments out of deference to the entreaties of friends, and hence there was no objective self-surrender; a few, through their excesses, had entered the syndrome of alcoholic dementia; some were society women who, in his experience, are almost without the pale of hope. On the whole, however, the psychic practitioner is fully warranted in saying to the sufferer: "If you sincerely desire to be cured of this malady, and will carry out my instructions faithfully for a year, you can be cured beyond a peradventure."

The drink habit is growing, especially among our city women, from shopmaid and *nymph du pave* to the pampered dames of upper society. Girls representing good families unblushingly assert a right to drink wine and smoke cigarettes at luncheons and levees, at the misnamed *thé dansant*, and in the corridors of the hotels; and not a few of this class, as well as young married women, have been brought to the writer's office in a state of intoxication. Such has become the vogue; and, worse than this, girls in their teens see no impropriety in drinking publicly with men companions. A few years ago a woman sitting with a cocktail before her, amid such surroundings and polluting the air with tobacco smoke, would have been set down as a cyprian. The abstinent, unobtrusive young lady of the

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past generation is giving place to a coarse, boisterous, immodestly attired high liver controlled by unworthy impulses, and wholly unfit to fulfil her function in the community as an inspirer to meritorious action, or her function in the home as a character-former, a wife, and a mother. Verily, the *beau-monde* reflects a piteous state of preparedness for combat with the forces of evil that threaten to disrupt society. Verily, the national force that is wasting to-day in America is woman; and she who prostitutes her obligation to her sex in a life of self-indulgence and demoralizing example should be brought to her senses by the thought that no nation can be truly great unless its women, as a class, represent an actual and impelling power for personal righteousness. Thank God there are true women, and not a few the land over, who are nobly upholding the highest ideals of womanhood, and of the very race, in domestic and social relations, in politics, and in professional life.

What has been said is germane to the attitude of the well-to-do classes, for with the great mass of working people in the cities, the habit of drink is noticeably on the wane; and the saloon-keepers, who have long absorbed a generous fraction of the laborer's hard-earned wage, fear for the future of their nefarious business of "swapping the souls of men" for mammon. The poor

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or moderately salaried man is not only developing a knowledge of the perils of alcoholic indulgence through the strenuous efforts of both Catholic and Protestant educators, but he recognizes the necessity of economy, and he has come to appreciate the superior attractions of the photo-drama. The moving-picture show is the great adversary of the saloon. In its comfortable parterre, a man may be entertained with his family for a whole evening and for less money than he would ordinarily spend in the card-rooms that figure at the rear of every bar. These clubs of the poor, where the man of labor and the youth of the store pass their evenings in drinking and card-playing, are dehumanizing our brothers of the tenement, aiming to destroy their capacity both for conferring and enjoying domestic happiness. The moving-picture show offers a form of instructive entertainment that is cheap enough to be within the reach of all working people, and popular enough to drain the lounging-rooms of the cabarets. The saloon is out of step with the times.

But independent of the contingent of working people who are abjuring alcohol in the cities, there does exist a prevalent wholesale addiction to the use of stimulants, with its accompanying degenerations of organs; its pernicious influence in the causation of pulmonary disease; its marked

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action in increasing the mortality rate in the case of all diseases (about fifteen per cent. of all deaths being due to such action, directly or indirectly); the part it plays in the induction of insanity, standing as the greatest single independent cause of mental down-pitch; and its tendency to transmit to offspring not only epilepsy, deaf-mutism, and mental enfeeblement, but marked criminal propensity. And this evil is assuming proportions so appalling that it may justly be regarded as perhaps the greatest existing menace to the stability of American institutions.

The opinion of the medical profession in regard to the use of alcohol as a beverage and a therapeutic agent is distinctly unfavorable to-day. Physicians look upon it as a protoplasmic poison, and are advising against its employment where it was once warmly recommended; as, for instance, in nervous depression, dyspepsia, insomnia, and tuberculosis. We now know that alcoholic drinks interfere with digestion, predispose to cardiorenal and pulmonary troubles, and impair the elimination of toxins created in the body which are the cause of gastric acidity, sleeplessness, and general neurasthenia, as well as of high blood pressure and premature arteriosclerosis. Thus the use of alcohol indirectly contributes to the development of a form of

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arterial degeneration designated as hardening, which is directly due to auto-intoxication accentuated by the ingestion of this poison. The majority of people overeat and underexercise. Sixty per cent. of Americans work indoors at sedentary vocations, and these drink moderately as a habit, and oversmoke as well; they do so in response to the demand of a system depressed by a superabundance of food that cannot be disposed of, and of unnatural work that keeps up the demand. What these persons drink to reinforce nervous energy is itself a most dangerous compound made of crude grain or potato spirits, or fusel oil, and various "essences" manufactured in laboratories—a compound sixteen times as deadly in its effects on the brain and other organs as is ethyl alcohol in pure whisky. And the beer and ale of this country contain sulphurous acid and other adulterants, much of it preservative in its action; these malted liquors are therefore antagonistic to digestion, which is a form of fermentation, and constitute a kidney and liver irritant which has to be reckoned with by the doctor, and is taken into serious consideration by life insurance companies.¹

¹ A recent move of the New York Health Department in its campaign against alcoholic beverages was the publication on July 31st, of the results obtained from a study of the effects of alcohol

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In spite of these accepted facts, drinking goes madly on. A discussion of the psychology of the habit would seem to imply a presentation of the various reasons advanced by intemperants for their addiction to "the juice divine" (Rubaiyat).

Some drink to hide conditions that mortify, worry, depress, or agonize—business entanglements, bereavements, or even remorse for secret sins all unsuspected by the world at large. Like Umar Khaiyam, they drink inconsolate, not for pleasure or profligacy, nor in defiance of religion and good morals, but solely to drown care and escape from themselves. How often it has to be demonstrated to these deluded patients that obscuring conditions does not alter them, but merely renders the dupe less capable of coping with them. "To drink my wine and take my pleasure," said the Persian poet, "that is how I live. To care no jot for heresy or orthodoxy,

on human life. Forty-three leading life insurance companies have furnished their records on about 2,000,000 lives covering twenty-five years. The report in summarizing states that nothing has been more conclusively proved than that the steady free use of alcoholic beverages or occasional excess is detrimental to the individual. Among men who admitted that they had taken alcohol occasionally to excess in the past, but whose habits were considered satisfactory when they were insured, the extra mortality was equivalent to a reduction of more than four years in the average life of these men. The report further declares that statistics have been gathered which justify the statement that total abstainers have a mortality during the working years of life of about one-half of that among those who take two glasses of whisky a day.

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that is my creed." Yet heresy and orthodoxy continue to exist, and the man's responsibility is none the less. Many men drink exclusively from habit and not from desire for intoxicating effects. Many again plead business necessity; others suffer from lowered nerve tone, and whip themselves to greater effort, forgetting that in the lash of the whip is hidden a scorpion's sting. And some fools who have been cured touch, handle, and taste in cold blood to see whether they really are cured, often with the disastrous consequences that are likely to follow playing with fire.

A popular fallacy with the alcoholic is the progressive conviction that, in consequence of a long period of good behavior, he is entitled to a spree. This applies to patients who are willing to take a six months' voyage on a sailing-vessel, or be interned in a sanatorium. They seem perfectly happy and apparently without desire, but they are really living on the expectation of "going on another whizzer," as one patient denominated it, so soon as the ship docks or the sanatorium doors are unbarred.

Many drink in a spirit of conviviality, on the principle that mad men only scorn the cup. But no one cause explains all drinking. Perhaps the dominating impulse among intoxication motives is the desire for abandon, ingential

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in every human being, which finds vent at felicitous season either in legitimate or illegitimate diversions. This tendency to dissipation was conspicuously exhibited in the Elizabethan period by the great thinkers of the age who descended at times from their intellectual thrones at Oxford and Cambridge to debauch themselves in the moral mud of London. The writer once took to task a Boston clergyman of note, his angling companion, for profanely deploring the escape of a large trout, and was told by way of excuse that the utterer of the oath was on a moral vacation. Similarly, multitudes of periodical drinkers abandon themselves at convenient intervals to moral vacations whose mental delights they color with alcohol amid the psychological stimuli of a convivial environment.

Such is luckless human nature; and these are the psychic causes of alcoholic indulgence that an observer through many years of study has inferred. In conflict with the variform psychology, drugs are powerless. Objective entreaty, affection for wife and child, business interests, impending breakdown and threatened dementia—all take the foil in impotent protest. As the causes are mental (and it is the mental effect the drinker seeks), the disease must be grappled with through mental instrumentalities. And there is nothing in the several psychological

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attitudes that offers the slightest obstacle to the currents of soul power when undammed by dynamic suggestion. The physical effects, the ravages of the poison, demand for their removal the intelligent and fearless application of remedial measures that long experience has proved to be operative. The drunkard temporarily cured of his thirst is not, in a rational scheme of treatment, to be turned loose into the world handicapped by toxins, crippled organs, or shattered brains. Months may be required fully to repair the damage inflicted and panoply the drinker against all danger of physical temptation. It cannot be done in days, as a hundred and one enthusiasts advertise. There is a great difference between sobering a drinker with cathartics and permanently curing him.

It has been shown that abundant adequacy exists in the man to destroy any and all abnormal craving of his objective nature, and that this dormant power may be awakened and exploited by suggestional appeal. The suggestions given in drink-habit cases must be inconoclastic and uncompromising, for radical cure depends on change in the mental state.

The patient is conducted into the subliminal sphere, and then assured that, in accordance with his own desire, he has lost all craving for stimulants; that alcohol in any form is a viru-

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lent poison, and that he cannot swallow it, that he cannot carry the containing glass to his lips. The society of dubious trencher friends is tabooed; the pleasures associated with drink and the glamour of the barroom are pictured as meretricious, and placed in vivid antithesis to the chaste delights of home life. The physical, mental, moral, and economic bankruptcy that accompanies intemperance is held up with realistic cogency before the view of the sleeper; and he is forced to the conviction that, begotten of this apprehension there has come into his soul an abhorrence for drink and all that it stands for. He realizes the presence of an efficiency within him adequate to the enforcement of radical abstinence as the principle of his life; and he is rendered insensible, for the future, to any such combination of desire and opportunity as has usually constituted temptation. Therefore he is constrained instantaneously to scorn recourse to alcoholic stimulants for any reason; and to depend exclusively, under mental or physical strain, on the units of energy legitimately manufactured from nutritious food, non-intoxicating drinks, air, exercise, and sleep.

Constructively, the sub-personal mind is then directed to useful occupation or diversions, or both, as circumstances suggest; the idea that better work can be done under the influence of

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alcohol is dispelled; the nervous suffering and dangers that usually wait upon sudden abstinence are minimized; and a career of wholesome activities and satisfactory success is imaged as the legitimate result of the abandonment of the compromising habit. The patient is left asleep an hour or more in the atmosphere of these convictions.

The author has treated in this way persons who came to him unwillingly, and who entered the sleep reluctantly with pronounced mental reservation; he has even dealt with men who defiantly sneered at his proffers of help. In many such cases he has overridden a righteous impulse to eject them from the office, placing love for the sinner before hatred of the sin; and he has won them by proving the earnestness and sincerity of his purpose in the effort at reclamation. Such a patient generally emerges from the first sleep, and always from the second, a changed being and happy in the change. The surly ruffian who had to be handled with the utmost finesse is transformed into an affable and appreciative gentleman.

The rational treatment of alcoholic addicts has been characterized as *physiopsychic*. This means that it does not lose sight of the necessity for physical repair. It recognizes the interdependence of brain and psychic offices, for in

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the light of modern science, "bodily and psychic functions are only different forms of the same brain and nerve activity." The successful carriage of the suggestions offered depends then on the integrity of these organs.

The pathology of alcoholic inebriety may not be discussed here. Be it understood, however, that the use of alcohol, at first stimulating, tends soon to diminish physical force as well as to enfeeble mental faculties. Every debauch means a lowered sense tone, a partial functional paralysis of blood-vessel sheaths somewhere or everywhere in the body, a deranged circulation with diminished absorption of nutrient substances, and concomitant atrophic changes in cell protoplasm. Alcoholic patients also suffer from indicanuria. Putrefaction products, absorbed from the intestine, poison the brain and so render resistance to temptation all but impossible. The alcohol, moreover, inhibits the elimination of these toxins, and so is established a vicious circle of causes that promote organic changes, notably in the heart muscle. Constant alcoholic anæsthesia shortly leads to mental reduction and finally to dementia. Nothing can be more pathetic than the sight of a man, once brilliant and successful, prematurely losing his value in the business world and rendered utterly irresponsible by drink.

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These physical conditions are not overlooked by the conscientious practitioner, and response to the treatment accorded them is always suggested by the psychotherapist.

The psychological cause for alcoholic excess is not unfrequently emphasized by the depression and nervous irritation resulting from the abuse of tobacco.

Physicians who have had much to do with alcoholic inebriates realize that there is a direct relationship between alcohol addiction and such abuse. The first effect of tobacco-smoking is stimulating, with a rise of blood pressure; a sedative effect follows, with a fall of blood pressure; and if the smoking be continued the nerve-cells are depressed. The depression is cumulative in the system of the smoker, and after a varying interval (of days, weeks, or months) it creates an instinctive demand for the antidote to tobacco poisoning—and that is alcohol. The intemperate use of tobacco thus explains seventy-five per cent. of all drink-habit cases. The alcoholic thirst is engendered and inflamed by smoke.

The real danger in smoking consists largely in the habit of inhalation whereby the volatilized poisons are brought into immediate contact with at least one thousand square feet of vascular air-sac walls in the lungs; and are thus promptly

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and fully absorbed, to be diffused into the blood and carried on their fatal errand to the several organs of the body.

These poisons include (besides the chief active constituent, nicotin): ammoniacal vapors that dry the throat and liquefy the blood, carbon monoxid or illuminating gas that induces a drowsy, dizzy condition and disturbed heart action, carbon dioxid or carbonic-acid gas, prussic acid in combination, sulphuretted hydrogen, and irritant aldehydes—all virulent nerve poisons capable in a concentrated conjoint action of paralyzing the muscles of respiration and so causing death. Of the aldehydes, the one known as *furfuraldehyde*, found in inferior alcoholic drinks and said to be fifty times as poisonous as alcohol, occurs in the smoke of cheap cigarettes. According to experiments recently made in London, the smoke of a single Virginia cigarette is likely to contain as much *furfuraldehyde* as two ounces of whisky.

Inhalers of tobacco smoke are listless, forgetful, undependable, backward in study, and conspicuously lacking in power of attention and application. A patient who began to smoke at seven and smoked all the time he was awake until, as he described it, he “got a jag on the smoke,” at the age of thirty-five could not “pin himself down to any business.” As the habit

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is pushed the *habitué* becomes excessively nervous, and suffers from shortness of breath, muscular cramps and tremblings, rapid and irregular heart,¹ nausea, giddiness, insomnia, irritable throat ("cigarette cough"), impaired digestion, and often dimness of vision which has been known to culminate in blindness (tobacco amaurosis). All these disturbances disappear with discontinuance of the habit.²

Gravest of all the resulting evils is the lessening or complete loss of moral sensibility, with a conspicuous tendency to falsehood and theft. The moral propensities are eventually destroyed because of the destruction of those elements of the brain through which moral force is expressed. The victim degenerates into a sallow, unmanly, irresponsible incompetent, directly headed for the penitentiary or the asylum. Such is the influence on character of the cigarette habit, which has developed into a form of

¹ A test made by Bush on each of fifteen men, in several different psychic fields, showed that tobacco-smoking produces a 10.5-per-cent. decrease in mental efficiency.

² The phrase "tobacco heart" has become commonplace not only with the profession, but also with the laity. This is not surprising, for there is indisputable evidence that the use of tobacco causes changes in the caliber of the coronary blood-vessels, and these changes react on the heart, explaining the angina-like attacks (angio-spasms) frequently seen in excessive smokers. Disturbances of rate and rhythm, due to irregularities in the activities of the nerves supplying the heart, are traced directly to the toxic effects of nicotin.—Editor *Journal of the American Medical Association*.

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moral insanity. Alcoholism cannot be cured until the inhalation habit is disposed of, and this habit cannot be disposed of without objective authorization by the patient. If there be mental reservation on this point, the smoking will be resumed and a relapse will be practically certain.

The government has begun a most meritorious campaign against drug-taking in the enforcement of the Harrison law. But it has left unnoticed two habits that are doing infinitely more damage to the brains and physical constitutions of the people of the United States than all the drugs put many times together—*viz.*, the drink and cigarette habits. Three times the amount of our national debt (about \$3,000,000,000) is spent annually in the country on alcoholic drinks and tobacco.¹ Twenty billion cigarettes, it is estimated, are smoked every year. Boys and girls, men and women, are permitted, without protest from high quarters, to destroy their mental faculties and moral propensities by this practice.

Physicians have come to realize that those who abandon themselves to the double indulgence in tobacco and alcohol are practically committing suicide on the instalment plan. They can never

¹One million dollars represents the estimated amount expended daily in the city of New York for alcoholic drinks.

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be at their best, and a cigarette-smoker represents as hazardous a risk from the viewpoint of life insurance as a consumer of liquor.

In closing this chapter the author must insist that the ill-success of a given suggestionist in the treatment of an alcoholic or drug addict does not imply that such a subject is incurable through psychodynamic influence. The sufferer should make trial of another personality. Especially is this to be considered in the failures of "Emmanuelism" (so noble in its conception and so successful in the hands of its founder), where cures are attempted by unqualified clergymen who are ignorant of the mental states in which receptivity is at its height, and who employ extremely crude methods of diagnosis and treatment. The same criticism applies to the quixotic efforts of theotherapy and the tedious procedures of psychoanalysis.

THE PHYSIOPSYCHIC TREATMENT OF NARCOTIC ADDICTION

We have seen drug addicts during or after fruitless efforts at treatment, their tortures and poor physical condition overcoming their resolutions, until they plead for an attempt to obtain more of their drug. We have seen them exhausted, starved, with locked-up elimination, toxic from self-made poisons of faulty metabolism, worn with the struggle of concealment and hopeless resistance, semi-irresponsible beings, soon to be inmates of institutions affording custodial care.

Our literature pictures them as weak-minded deteriorated wretches, mental and moral derelicts, pandering to morbid sensuality; taking a drug to soothe them into dream states and give them languorous delight; held by us all in despite and disgust, and regarded as so depraved that their rescue is impossible.

Dr. ERNEST S. BISHOP, New York.

Probably the gravest alterations—distorted judgment, emotional deterioration, character changes, etc.—occur in the mental sphere. These perverted mental habits present, ordinarily, the greatest difficulty in establishing ultimate cure; yet it is to these changes that least attention is usually paid. The mathematical schedule of therapy is addressed to the physical side, and after such administration those in attendance often feel that they have done their whole duty, and the patient is likely to be dismissed with a complacent, “Now you’re off your drug; it’s your own fault if you go back.” As a matter of fact, many cases of addiction are found to be an expression of a definite neurosis or psychoneurosis. To expect to cure such, or bad environment, by means solely of intensive purgation and belladonna or scopolomin medication is simple folly. Such cases can be reached adequately only by psychoanalysis (better, the analytic psychotherapy that gives the patient self-knowledge not only of the existence and influence, but also of the causes of his craving, with the power to overcome them, through the luminous methods of dynamogenic suggestion).

C. C. WHOLEY, M.D.,

Physician in Charge of Drug Addictions,
St. Francis Hospital, Pittsburgh.

VIII

THE PHYSIOPSYCHIC TREATMENT OF NARCOTIC ADDICTION

THE President of the United States, in a recent message, took occasion to deplore "the enormous misuse in this country of opium and other habit-forming drugs through ignorance, carelessness, and ineffective laws against clandestine methods of supply."

The annual consumption of opium in the United States equals 400,000 pounds, valued at about \$2,000,000; and it is believed that the illegitimate use alone of cocaine exceeds 150,000 ounces, the annual importation of coca leaves amounting to over a million pounds. The number of so-called "dope fiends" in America is variously estimated at between 300,000 and a million; but in view of the surreptitious dispensing of narcotic drugs, the quantities in reserve hoarded by *habitués*, and the many methods of evading the law, it is hardly possible to approximate a correct estimate. The fact remains, however, that the bead roll of addicts is disgrace-

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fully large, and the amounts of opium and coca consumed are out of all proportion to the actual need for medicinal purposes.

The American people are phenomenally fond of taking medicines and drugs. There is a national weakness in this direction. So great is the strain of business and social life, that we require something more than ordinary food and drink to keep up with the excessive demands on our vitality. The false and misleading advertisements of proprietary preparations find gulls galore throughout the land, and the temporary relief that is afforded by many patent medicines is due entirely to the psychic effect of the published credentials. Countless thousands have found the way to their graves through the misrepresentations of rapacious manufacturers who, before they were restrained by law, forced their nostrums by clever dodges into the very mouths of ailing adults and even children—nostrums containing treacherous drugs and alcohol bases—and they are still following on the heels of prohibition with a miscellany of so-denominated temperance drinks, habit-formers far worse than the whisky that is legally unattainable. Add to this a fact bruited by a member of the United States Public Health Service, that ten per cent. of the forty-five thousand drug-stores in the country exist largely on the illegitimate

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sale of habit-forming drugs, and an explanation is in evidence for the statement of a specialist quoted at the beginning of this chapter, to the effect that during his year and a quarter of service at a prominent New York hospital he treated a thousand narcomaniacs a month. According to the statement of Judge Swann of New York, at least fifty per cent. of the prisoners brought to trial in the city's criminal courts are users of narcotic drugs. It is police experience that the gangmen almost without exception are addicted to the use of cocaine or heroin. The professional gunman seldom starts out on a hired murder expedition without being "doped." The small-fry lawbreakers, pickpockets, procurers, and what not, soon become drug fiends, if they do not enter the criminal world by that route.

In the words of Dr. Lichtenstein, physician to the Tombs, New York, "the drug habit has been on the increase for five years. But the number of victims who directly trace their addiction to physicians' prescriptions is very small, only twenty in a thousand. Other prisoners have stated that they had been induced by friends to take a 'sniff' of the drug, which is variously termed 'happy dust,' 'snow,' etc. (heroin).

"Many begin taking a narcotic for insomnia.

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Others, to ward off sorrow and care, and still others are compelled to resort to it because of severe pain. The number of young people addicted is enormous. I have come in contact," continues Dr. Liechtenstein, "with girls and boys sixteen and eighteen years of age whose history was that they had been taking a habit-forming drug for at least two years.

"When once a drug has shackled these people, they will do anything to acquire a supply. The charges against dope fiends are usually petty crimes; they steal just enough to enable them to obtain a satisfying amount of the narcotic. Once in prison, they will try everything and anything to obtain it. During my experience with *habitués* in the city prison I have witnessed many ways in which the attempt to smuggle in the drug has been made. On one occasion a can of condensed milk was sent to an inmate. The can did not show signs of having been tampered with, but on prying off the lid the searcher found a finger-cot full of morphine in the milk, and a note to the effect that more was coming."

The suffering of drug addicts suddenly deprived of their daily stimulant or sedative is proverbial; and if the mass of drug-takers in the United States, when the Harrison anti-narcotic law became operative, had been immediately separated from the alkaloids and

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esters that guaranteed a partial integrity of mental and bodily functioning, the streets of our cities would long ago have been filled with madmen. Suddenly to shut off drugs that are as necessary to the *habitué* as bread and butter to a normal man would mean the induction of suicidal and criminal manias which would make themselves felt in enormously increased criminal depredations. But as yet the provision of the law would seem to have reached only a small fraction of the multitudes of unfortunates it is intended to save.

True, the hospitals have been filled with a generous contingent of persons seeking relief. But what are they among so many? And what is going to happen when the iron pierces the soul of every morphinomaniac and cocaineist in the land, when the great army of drug-takers finds itself under fire unfueled and unprovisioned, when the stock of narcotics and brain tranquilizers held in reserve by the victims of habit is exhausted? Drug addicts are paragons of cunning. Even when consenting to undergo treatment for cure, they craftily arrange for indefinite supplies of the drug on which they depend. While the channels of purchase were open and unwatched, what more natural than that these masters of Machiavelian trickery should have secreted in safe-deposit boxes and

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other unsuspected hiding-places stores of the props on which they lean? And yet it is all a disease which, fortunately, is susceptible of cure, provided the conditions of cure are accepted and can be enforced. The sufferers are sick men and women, and should be treated as such, having as little voice in the treatment adopted for their cure as if they were typhoid cases.

Then there are the underground trails that it seems impossible to sentinel with government officials. The dope-taker, unsubjected to treatment, must and will have his drug at any price, and hosts of human vampires have fluttered into the dreamer's coigne of necessity to "suck the life blood from his vein." The writer recently had a patient of unlimited means who willingly paid at a mercenary drug-store twenty-five dollars for each snuff of heroin. So insuperably intense was the craving of this young woman that money considerations did not count at all as against her craving for the poison. Our very school children seek the effects of heroin (a half-sister of morphine), which they know as "happy dust"; and "heroin parties" where young folk steep themselves in the poisonous but pleasant effects of this ester have become the vogue.¹ Verily

¹ Dr. Clifford B. Farr reports: During the past summer my attention was called to the frequency of the heroin habit, and since the enactment of the Harrison Law the number of admissions

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of the monsters who are enriching themselves by depraving innocent children it may be said in the words of Mrs. Browning: "Such devils would pull angels out of heaven if they could reach them."

With all these *habitués* it is peace at any price for nerve and brain. In their frenzy not a few would commit even murder to provide the means of stifling the unspeakable appetite for an actual necessity of their existence. As the great number of these most pathetic of all sufferers are still able to satisfy their inhuman hungering, the end of the "drug blight" is not yet in sight. Few narcomaniacs up to the present are feeling the pinch of want.

If we are to save the nation from a rapidly spreading epidemic of drug inebriation, all opportunity of blundering into the habit or of continuing it when once developed must be

to the Philadelphia General Hospital of cases of morphine and heroin addiction has markedly increased. In the first 68 days of 1915, 86 patients addicted to heroin were admitted, while in 1911 there was but one. In an analysis of 120 cases 91, or 75 per cent., were men, and 29, or 25 per cent., women. A large proportion were in the twenties. A few began the habit as early as the fifteenth year. Briefly stated, the heroin addiction is a negative pleasure, the cocaine a positive one. When heroin is taken for the first time by insufflation there is a pleasant sense of exhilaration and self-satisfaction, which gives way to sleepiness if the snuffing is repeated. "The cocaineist seems to be in an atmosphere of exquisite pleasure, of new life where worries are unknown and all is a delightful calm."

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eradicated. The Harrison law is most timely; and, being a federal law, it is likely to be rigidly enforced.

The general principles of treatment that apply in the case of alcoholics are appropriate to the cure of morphine, cocaine, and heroin slaves, save that in some of the latter instances the reduction system is preferable to the sudden withdrawal of the extrinsic stimulant; in some instances, notably morphinomaniacs, it is imperative. In the course of twenty years' experience the writer has never seen serious depression, mental aberration, or delirium tremens, after psychic suggestion to the contrary, accompanying the immediate discontinuance of alcohol. But he has found it safer and absolutely without discomfort to the patient, to wean from morphia and cocaine by a gradual diminution of the daily intake, extending the treatment over a month. The sudden withdrawal of cocaine is likely to be attended with cerebral excitement and cardiac failure. By the gradation method the usual abstinence symptoms are disposed of, for the suggestions cover not only submission to the reducing dose, but abrogate the withdrawal tortures associated with the standard cures—the vomiting and colic and neuralgic pains; the insomnia, palpitation, tremor, and twitchings; the muscular debility, restlessness, and depression;

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the cough, hiccough, and shortness of breath. All these are inhibited by intelligent suggestion. In fact, there is no other rational way of dealing with them, as also with the visual and auditory hallucinations and the delusions of persecution that mark the cocaine debauch.

As has been said, any dope fiend, if suggestional methods be combined with wise supportive treatment, can be detached from his drug without suffering and even without his knowledge in a month's time; *but this does not mean that he is cured*. It takes a much longer period to repair the damage the poison has done the brain, to secure the complete elimination of morphine products locked up in the liver ("uneliminated morphine residue"), and perfectly to restore the nervous and circulatory balance. During this period of readjustment the patient is unfortunately vulnerable, and must be protected from temptation. But there will be no agonies of deprivation to excuse a relapse, which, if it comes, is to be ascribed to surviving habit, and which will not come if the patient is treated psychically at intervals. Fresh air, wholesome food, and cheerful company are invaluable adjuncts in the management of these convalescents.¹

¹ See the author's *Hypnotic Therapeutics* (Harper & Brothers, N. Y.), p. 236, for full descriptions of the mental effects of drug habits.

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There is no such thing as "short time" treatment for these bankrupts of mental and moral stamina. The ten-day system, used perforce in the city institutions, and vauntingly at certain thrasonical sanatoriums, is useless. It appeals in no manner to the moral character wherein resides the hope of permanent control.

The author has always contended that when the drug law is strictly enforced, some provision should be made to take care of the sufferers on a large scale—none better than the system of "farm colonies" recommended by the public health committee of the New York Academy of Medicine, where committed addicts are properly treated, with a follow-up service for discharged patients in order to guide them in securing employment and keep them from again encountering the conditions that were responsible for their drug habits.

The necessity for state interference is emphasized by the fact that few drug-users desire cure. Men and women who have narcotized the higher brain centers are incapable of discernment and correct reasoning, and hence are so impaired mentally as to be practically irresponsible. Their personal liberty, therefore, may imply danger to themselves and the community, and in view of this, Dr. T. D. Crothers, President of the Medico-legal Society of America,

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contends for the enactment of laws compelling legal guardianship for all drug-users, irrespective of the degree of their habit. The present system of waiting, until the addict commits an insane act before he is put under control, endangers the patient by allowing the habit to grow upon him, and endangers society because the first inordinate act may result in loss of life or property.

In addition to cocaine, heroin, and morphine the lords paramount of habit-forming narcotics, large quantities of acetanilid, antipyrin, phenacetine, caffeine (a dangerous cerebrospinal stimulant) in soft drink preparations like Coca-Cola that are favorites with women and children, chloral (in Bromidia and Somnos), heroin (in a miscellany of cough mixtures), veronal (in Neuronidia)—all these have been or are sold without restriction and under names that do not indicate their presence.

One of the later addictions is the bromo-seltzer habit, extremely prevalent on the higher levels of society, and most demoralizing in its action on heart muscle and blood vessels, digestion, nervous poise, and moral expression.

The time will surely come, as civilization refines and knowledge advances, when the occurrence of a contagious disease in family or school will be regarded as a crime. So may we hope that in the fullness of the same time, the

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unscrupulous vender who deals out death to his victims on the instalment plan, either through the medium of barroom favorites, insidious nostrums, or drug-bearing temperance drink, shall be adjudged as incontestably a murderer as the poisoner who takes the life of his fellow with a single dose of cyanide or the footpad who kills with one stiletto thrust.

SUGGESTION AS A NATURE-FORMER: THE EVOCATION OF ÆSTHETIC SENSIBILITY

What makes a "sensitive" or a genius seems to be ability, beyond that of people in general, to evoke the contents of the subliminal consciousness or Cosmic Soul into the vigilant or waking consciousness. This is imagination, inspiration, "possession."

From *On the Cosmic Relations*.

To every man there come noble thoughts that pass across his heart like great white birds.

MAETERLINCK.

He giveth unto His beloved in sleep.

Psalm cxxvii.

IX

SUGGESTION AS A NATURE-FORMER: THE EVOCATION OF ÆSTHETIC SENSIBILITY

THE value of psychic inspiration in educating from the richly attributed subliminal consciousness exalted mental power independently of conventional training, has been most comprehensively dealt with in the companion volume to this work.¹ Little may be added, beyond the confirmatory support of numerous additional experiences, to the exposition therein given of the evocation of ability, aptitude, endowment, and genius itself by clear-sighted propulsive suggestion to the sleeping subject. This psychic treatment may be applied along the lines of voice utterance and all musical expression, pulpit oratory, histrionic activity, authorship, pedagogy, business capacities, and in general to any gifts or natural bents discovered to their possessors. The task of the suggestionist here is not to create, but to evoke—to bring out, in concrete available forms, lofty properties inhering in all

¹ *Hypnotic Therapeutics* (Harper & Brothers, N. Y.).

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human personalities, but to a marked degree objectively active in the particular individuals applying for treatment, and thus recognized as precious assets.

Discussion will here be limited to the development of character through the elicitation of moral quality, and the modification of individual nature by the projection of æsthetic susceptibility, thus quickening and broadening the general receptivity, which when cordoned by strength of principle, favors directly the induction of that moral force inseparable from perfect living. Suggestion winnows out half-hidden capacities. And it is by awakening a sense, in their immanent presence, of what Victor Hugo styled "the splendid penetration of Heaven"; and in securing the exploitation of this latent energy as a living force in the expression of transcendent intellectual competence, that mental suggestion stands irrefutably without a peer.

How grandly simple is Emerson's explanation, "Omniscience flows into the intellect and makes what we call Genius." So Croce is right in holding that genius is the expression of supernatural, yet purely human attribute; not something that has fallen from Heaven, *but humanity itself*. In this sense there is no such thing as superman, living at an infinite distance from his kind.

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By æsthetic sensibility is meant susceptibility to beauty. Beauty is a true quality, incapable of analysis, but appreciable by a mode of perception and perfectly real to the perceiver. We cannot define it, but we can realize that it means thought or feeling uttered in some perfect form by the divine reason or the imagination of man. The principle that seems to explain it, that lies at the basis of all beautiful impression, is the principle of harmony or adaptation, and this involves the action of God's universal laws on substances and forces of His creation, to realize in each case some specific purpose of His own. Beauty gives law to life. It is the affirmation of an ultra-powerful moral force.

Æsthetic pleasure results from the perception of beauty in nature, art, or literature, in the human intellect, or in character. Ugliness, the opposite of beauty, the charlatanesque, gives rise to æsthetic pain. Beauty, grandeur, and pathos—indeed, all that can soothe the mind, gratify the imagination, or move the affections—belong to the province of the æsthetic, and awaken feelings which constitute a most important element in happiness. The indulgence of such æsthetic feelings brightens and elevates life. On the other hand, mere absence of beauty, or the presence of what is æsthetically ugly, tends to make men depressed and miserable and hard

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to live with. If, said a great thinker, ugliness were to vanish from the world and universal virtue and felicity were established there, our artists would no longer represent perverse or pessimistic sentiments, but sentiments that are calm, innocent, and joyous, like the Arcadians of a real Arcady. Nothing is so insignificant that it has not a beautiful side, that it does not suggest some glimpse of spiritual loveliness; and no pen can depict the power of a soul that recognizes the beautiful in the humblest creations of God, and lives in an atmosphere of poetry—of beauty plus spirituality. "To me," said the poet Wordsworth, "the meanest flower that blows can give thoughts that do often lie too deep for tears." It is not true that an æsthetic spirit antagonizes a virile and generous civilization. The art of living is the art of filling every hour of life with *beautiful* thoughts, beautiful deeds, kindness gracefully expressed; it is life for the best things, the highest things. Through the strength of self that are *actively* beautiful governments perdure, exalted ideals take form and blossom, and man is lifted from levels carnal to the summits of the ethico-spiritual and the Godlike.

The cultivation of taste, the æsthetic faculty, of the love for beauty or æsthetic truth, and the development of the imagination, through sug-

NATURE - FORMING

gestional methods—all which means a quickening and broadening of the general receptivity, and thus an evolvment of moral sensibility—is perhaps the noblest, certainly the most delightful, application of animastic dynamics. The labor is indeed a pleasure here, and the response thereto by the personality addressed shadows the marvelous. “There needs but little,” wrote Maeterlinck, “to encourage beauty in the soul, but little to awaken the slumbering angels.”

Taste is the discriminating faculty, and so implies not only æsthetic sensibility, but artistic judgment as well. It represents judicial activity. Its standard is good sense; it is never imposed on by counterfeit qualities, and it duly estimates and enjoys the merits it meets with in the works of nature and art. Education, companionship with what is unexceptionable in art and literature, acquaintance with the best things, implies the formation of still higher and more refined standards until the power of perception becomes exquisite and the critical faculty unerring. Taste is obviously an elevating power in human life; it renders singularly graceful the action of every other faculty of the mind, while its principles are undeniably the guiding principles in the art of effective discourse. The cultivation of a faculty that has so much to do with the refinement of our natures and our higher happiness

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is greatly furthered by the suggestionist, who gives point to the spiritual interpretation, who probes outer expression to reach the cosmic significance.

Æsthetic environment is a suggestion in itself; but it is reserved for the soul in *rapport* to sublimine this suggestion by touching the hidden chord that gives vague hint of a world of animated existence beyond consciousness, an existence toward which art, the handmaid of ethical purpose and poetry, the transfiguration of life, are ever pointing and working. The higher field of art thus becomes that "known unknown" from which Keats dreamed "our being sips its darling essence." The soul that comes into fellowship through hypnosis with an æsthetic mind that has the power to impart spiritual pleasure and send light into the darkness of human hearts is unescapably refined and ennobled, and borrows from the self-luminous spirit in *rapport* a more than Solomon-like glory.

As taste perceives and enjoys beauty, so the imagination, under the direction of taste, originates beautiful thought forms which, when expressed in color, figure, or language, are capable of imparting the highest intellectual pleasure. Professor Welsh has perfectly defined the faculty as one which "perceives the symbolic character of things, which transfuses the inanimate with

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an intelligent presence and depicts it in living movement; or collects and fuses objects and facts, aiming at a new and fairer whole, because speaking after the ideal and not after the apparent." Noble as is this legitimate employment of the image-making faculty, it is but shadow to the essential revelations that exalted suggestion, itself activated by spiritual insight, may impel the imagination to disclose. It is when the faculty is thus completely liberated from the restraints of sense and directed into what seems to the objective consciousness an unfathomable outer void, that the abyss is apprehended as replete with supreme verities which are grasped by the transfigured faculty and uttered in the earth-life through concrete creations afire with the ultimate secrets of being. And the farther the imagination advances in these realms, the diviner are the spheres discovered, until it is lost in the superinfinite. "It is a secret," wrote Emerson, "which every intellectual man quickly learns, that beyond the energy of his conscious intellect he is capable of a new energy, by abandonment to the nature of things; that beside his privacy of power as an individual man, there is a great public power on which he can draw by unlocking his human doors and suffering the ethereal tides to roll and circulate through him. Then he is caught

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up into the life of the Universe, his speech is thunder, his thought is law, and his words are universally intelligible."

Professor Tyndall held that the grandest discoveries of science have been made when she has left the region of the seen and the known, and followed the imagination by untrodden paths into cosmic regions before unespied. And Edmund Clarence Stedman went so far as to say that "nothing great had ever been achieved without exercise of the imagination, the creative origin of what is fine, not in art and song alone, but also in all forms of action—in campaigns, civil triumphs, material conquest."

Thus imagination "gilds for us what is to come," and "penetrates, analyzes, and reaches truths by no other faculty discoverable." Pains-taking research verifies the foregleams. Not a single great scientific discovery has ever resulted from the principles of induction as formulated by Francis Bacon in his *Novum Organon*, which has not powerfully affected the course of human progress.

Pasteur imaginatively foresaw his important discoveries; but Dr. Daniel Johnson, surgeon in the East India Company's service, as early as 1822 forestalled Pasteur by predicting a vaccine to neutralize the poison of hydrophobia. The discovery of Jenner was an accident; but

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Pasteur, apprehending the principle involved—*viz.*, that attenuated virus would protect from infection, cultivated bacilli in sterile media until he found among them some too weak to kill and strong enough to protect, and so proved his theory.

Similarly, Swift foretold in *Gulliver's Travels* the discovery of the Martian satellites. Newton, as he watched the fall of an apple, imagined the universal principle of gravitation. Science at first failed to prove the truth of the theory in a body as near as the moon, but subsequently conceded the claim of the philosopher. The life of the imagination is thus the discovery of truth; but it simply suggests the direction in which research may be pushed. It does not take the place of research.

James Croll, of the Geological Survey of Scotland, in a work entitled *Climate and Time*, after giving free rein to his imagination which pictured the climate of the earth for a million years behind and prefigured it for a million years to come, deliberately bases his conclusions on known facts or admitted physical principles expressed in changes now taking place in the eccentricity of the earth's orbit.

Perhaps the greatest of all imaginative visions, if we forget the dream that space is more than three-dimensional, is that of Professor Tyndall,

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who records that the contemplation of nature produced in him a kind of spiritual exaltation. In his delight he was always in the temper of the poet, and continually reached that point of emotion which produced poetic creation. Once, after long brooding on the subject of force and matter, he saw, as if illuminated by a stream of sudden light, the whole universe traversed by lines of force, and these lines in their ceaseless tremors producing light and radiant heat. And dashing forward on the trail of his ideas, and thrilled into creation by the emotion he felt, he declared that these lines were the lines of gravitating force and that the gravitating force itself constituted matter. "Force and matter identical!" This was a speculation which abolished at a stroke the atomic theory and the notion of an ether; but in it poetry and philosophy went hand in hand. It was one of those inspired guesses that come to the poet who writes of the soul coming to the philosopher who writes of the universe. The dream remains to be proved.¹

The imagination may be impelled, by suggestions given in sleep and directed to some special end, to make these excursions into the cosmic realm rich with all knowledge, there to traverse the highways of comprehensive science or the

¹ Practically in Tyndall's own language.

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beautiful byways of poetry, and garner a wealth of material, to be fashioned in its workshop into exquisite thought-shapes or given to the world in startling inventions.

Many a play, like the *Dawn of To-morrow*, many a plot floating vaguely in the mind, many a short story and occasionally a sermon, have taken final form and shape after suggestive treatment. And there is no more grateful work conceivable than to journey with a gifted soul into a region so prolific of material, and impart to it the power to see and select through creative communication. The writer has been given credit for certain applications in the science of thought transmission, which materialized as the result of constructive suggestions offered three years since to their author.

The imagination of President McKinley apprehended the dignity and influence that must attach to the government of the United States, when our country should occupy the place awaiting her as a world power; and he committed the task of creating at the European courts a becoming respect for our position among the nations to a man of brains long identified with the peace movement, who came to me to be prepared for his perplexing duties. As to the result, I quote from his letter dated at Bonn, June 30, 1901:

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I have wanted to write you ever since I came to Europe, but have been so continually engaged that my correspondence rapidly reached the vanishing point, and then I thought it would be well to wait until I had seen a fair number of important people before reporting on the success of your effort to overcome my fears and my innate dulness. Now I can write with absolute certainty and tell you that you have been successful *beyond* even my own expectations. My numerous talks and conferences with eminent men in London, Berlin, St. Petersburg, and Vienna were of infinitely greater satisfaction to me than they could possibly have been without your help. I have not time to write details, but when I return about August 20, I shall go to Rye Beach, and from there I will try to go over to Sunapee to see you, if only for a few hours. Meanwhile permit me once more to thank you very sincerely for your help and friendship, and believe me, with kindest regards,

Faithfully yours,

F. W. H.¹

In cases like this, suggestion unequivocally demonstrates itself to be the most potent single influence in the whole of human conscious or præter-conscious experience, not to supply what does not exist, but to release from its thralldom latent faculty. I was not asked to prescribe a policy for the United States government, but to summon into practical expression those qualities in its representative that would enable him to perceive the wise and logical course to pursue at each foreign court he was to visit—in

¹ The author feels at liberty to transcribe as above, for the letter was in no sense confidential, and both the writer and President McKinley have long since passed away.

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other words, *to use himself* to the best advantage automatically, or as the essayist would put it, spontaneously to cast himself into the kingdom of purifying flame that was within him and blaze in its light, as the diamond chambers of Luray Cavern flash to the torch in reflections of crystal resplendence.

It is doubtless true that poets may be inspired, or may inspire themselves, through suggestional impulsions; for all men are born poets, some great, some small, and all men are susceptible to beauty. In "De la Beauté Intérieure" the great psychic artist remarks: "There is nothing on earth so curious for beauty, or so absorbent of it, as a soul. For that reason, few mortals withstand the leadership of a being that gives to them beauty." Many a patient in *rappport* has borrowed from me my love of the picturesque, without a conscious display on my part of a scintilla of my predilections. The human mind is forever quartering the field of possibility in search of a fairhood that is present everywhen and everywhere, even in the colors of nature. This makes possible the science of chromotherapy or the treatment of mental and nervous conditions by color environment. Colors not only affect the physical organism, but are capable of exciting spiritual vibrations and so work upon the soul. The yellows and reds of low chroma suggest

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ideas of joy and plenty. Blue is restful; but green is especially so, having a most beneficial effect on fagged brains. It is the color of summer when Nature is resting from winter's storms and the productive energy of spring.

Grosvenor Atterbury, the architect, in a recent paper entitled "Hospitals and Æsthetics," describes the wards of a London institution, "where the sunlight came through prettily dressed windows and fell on stands of flowering plants, while the reflection of an open fire danced on a dark polished floor. And lying on brass-knobbed beds, crisp and fresh against warmly tinted walls, the patients themselves provided a finishing touch of cheerfulness by wearing bed-jackets of hunting pink. It was positively festive in the midst of smoky London." The heartening colors must have had much to do with awakening in the sufferers a poetic sense, in its vital element so inimical to depression and so suggestive of hope and cure.

In the language of Ruskin, "Poetry is the suggestion, by the imagination, in musical words, of noble grounds for the noble emotions—love, veneration, admiration, unselfish joy; and their opposites,—hatred, indignation, horror, and grief." That is, these emotions which constitute *poetical feeling* must be felt for worthy causes; and the

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causes or grounds must be furnished by the imagination, the mere expression of noble emotion as experienced by real persons not being poetry. Poetry is the language of imaginative ideals, the tongue of spiritual insight. And its expression involves a translation of the subtle visions which the seer beholds into positive forms tangible and appreciable by the grosser perceptions of the practical folk-mind, unideal and largely idea-less. As certain ether vibrations, impinging on terrestrial matter, have been transformed into heat energy which has become fixed and palpable in the diamond crystals of the Kimberley peridotite—so the aspects and semblances of common and uncommon things that fall in showers upon the soul of the poet are transfigured by his genius, through supranatural directing influences, and materialize, as so transfigured, in those jewels of verse

“That on the stretcht forefinger of all Time
Sparkle forever.”

All men may be taught to versify and rhyme; but the rank and file of planet people are not deeply impressible by Ruskin's “noble grounds,” they lack the supereminent faculty of clearly picturing, so as to catch and transmute conceptions that are obscure, perhaps unintelligible to the objective imagination.

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"The merest boor that turns a elod
Can turn a verse, if rightly taught;
'Tis only he inspired by God
Can put within that verse a thought."

And multitudes who have the thought have not the power to express it. Wordsworth believed that

Many are the poets that are sown
By Nature; men endowed with highest gifts,
The vision and the faeulty divine,
Yet wanting the accomplishment of verse.

All men have poetical feeling, for poetry is catholic; few possess the art of poetical expression. A poet is a man without an impediment.

The author contends that the "accomplishment of verse" may be communicated by suggestion, and also that poetical insight may be inspired. Technique is always power. "The poet who lacks form," wrote Benedetto Croce in "*Æsthetic, the Science of Expression*," "lacks everything because he lacks *himself*." Poetical material permeates the soul of all; the expression alone makes the poet.

And the more this higher receptivity to form and content is cultivated through the ordinary methods of education or through suggestion, the more the intellect clears and refines, the more is animalism unessenced, the stronger morally becomes the man. The higher evolution of the

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American spirit hangs upon such development of the spiritual consciousness. In our most pessimistic forecasts there is always this under-crest of hope, so animate in William Winter's lines:

Auspicious Future! May it find,
In our great Empire of the West,—
The haven home of all mankind,
By Plenty crowned, by Freedom blest,—
A people whose supreme success
Is intellectual loveliness!

SUGGESTION AS A CHARACTER-FORMER: THE EVOCATION OF MORAL PROPENSITY

What the more characteristically divine facts are, apart from the actual inflow of energy in the faith state and the prayer state, I know not. But the over-belief on which I am ready to make my personal venture is that they exist, and every man owns indefeasibly an inlet to the divine.

Professor JAMES.

God hath made man upright; but they have sought out many inventions (Ecc. vii). They are all gone aside (Ps. xiv)—yet all are capable of regeneration and adjustment to the climate of Heaven.

The moral sensibility which makes Edens and Tempes so easily may not be always found, but the material landscape is never far off.

EMERSON.

Moral insanity, which sometimes comes out at puberty, is characterized by incapacity for education, distaste for family life, marked peculiarities of character, extreme cleverness in certain directions, bad sexuality and criminality.

President G. STANLEY HALL.

X

SUGGESTION AS A CHARACTER - FORMER: THE EVOCATION OF MORAL PROPENSITY

THE reason why the author of this book came to be interested in suggestive therapy was that he might find a rational means of dealing with moral diseases and juvenile delinquency. Twenty years ago his life was saved by mental treatment administered in an enforced sleep by a brother physician; and learning in this way, from personal experience, the power of the human mind to overcome physical and mental illness, he foresaw its applicability to moral degeneracy, which for years he had studied and sought to combat. A determination to make thorough trial of its virtues led to experiments that were recorded in an early paper prepared for the New Hampshire Medical Society; and the successful handling of a long list of moral diseases, including jealousy, perversity, ungovernable temper, senseless extravagance, kleptomania and habitual falsehood, pyromania (mania for setting fires), mania for swindling and gam-

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bling, sexual manias, and viciousness in children, has proved the truth of his forecast.

He came to believe with Shelley that by culture the imagination might become a great instrument of moral good, and might incline men to respect standards of right conduct. But he early discovered that education alone could not disroot an innate power of the mind in the shape of propensity to dishonesty, untruthfulness, perversion, or moral discquilibrium. Soul power was needed to overcome these traits and such power was resident in the individual, awaiting resurrection.

Wonderful manifestations of soul power over flesh are illustrated by the induction of nature change and character renovation in the morally oblique; by the creation of a spiritual atmosphere in the lives of the vicious and degenerate; by the obliteration of defects and the expression of godly quality in criminal careers. Experience has brought the author into alignment with George Eliot's teaching, that there is no man or woman, however desperately inthrallled by wrong-doing, who is not capable of regeneration and of moral greatness. The image of God in the human copy is ineffaceable. The dormant existence of the spirit in the natural man assures the possibility of a new birth. The bond between this spirit and the soul errant, when al-

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most severed, can be repaired, the right ideas are flashed by the suggestionist upon the derelict, consciousness of need is awakened together with a desire for the higher life; and avenues of intromission are opened up for the illapse divine, for the virtue, or moral excellence, which Socrates said streams from the shining foreheads of the gods. The offender is rendered intensely conscious of that transcendental implication.

It is astonishing how admirably the unfortunate servants of sin, many of them without moral conscience, respond to the psychic prompture when they are only made to realize objectively the necessity of renunciation and the value of spiritual reinforcement, which is to make them useful members, perhaps ornaments, of society.

The country is awaking to the existence and importance of an appalling tendency to moral decadence. Crime is its symptom. To quote from Governor Whitman's inaugural address:

Disregard of law, impatience with legal and moral restraints, contempt for the judicial and executive ministers of justice are phenomena observable in all American communities and among all classes. [And he added] No material prosperity, no abounding wealth, no progress in the sciences can save us from ultimate decay if this spirit shall continue.

The Governor might have gone one step farther and proclaimed with Wordsworth, that

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All true glory rests,
All praise, all safety, and all happiness
Upon the moral law—

which lies at the basis of all codes because binding on all men. This is what the high-minded suggestionist causes his subjects to apprehend, and as the apprehension grows they grow with it in grace or spiritual winsomeness. It is in such work that the practitioner of psychanalysis has never reached the supreme plane of appeal and never can reach it. And this is far from quixotry. There is too much good in the world to justify despair, even in an environment of revolting depravity. Evil is neither necessary nor irremediable. An ideal humanity is possible.

Equally amenable to the persuasive influences of suggestion are the constitutional inferiors who lack decision and purpose and who are willing to drift without an aim; who are given to habits of proerastination and disorder; who are suspicious, jealous, and annoyed by seeing their fellows happy; who are overfond of flattery and attention; who are without moral stamina and imagine it perfectly right to prevaricate and even to steal. The moral revolutions wrought in such subjects by appeal to the god-consciousness approach the miraculous.

The most brilliant results have been obtained

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by the writer in the case of morally defective children, who are becoming more numerous in this age of selfish and neglectful parenthood. Children are permitted to keep late hours, a practice which undermines the physical health and so weakens the power of moral resistance; to run riot with questionable companions in the streets, where vice of all kinds parades in attractive habiliments; to come in contact with the corrupt in yellow literature, art falsely so-called, and the drama. Parents forget that where buzzards circle there is sure to be carrion. The safeguards of the past, the training in ethical culture and religious sensibility, are ignored amid multiform employments that beckon to self-indulgence. Mothers are everywhere squandering in pleasure, and fathers in money-getting, the time that belongs to their children. The radiation of that fusion of sweetness and force, faith and principle, sympathy and tact which should mark the expression of Christian motherhood, is conspicuously rare.

Another cause of moral defect in children is more remote than environment. They come into the world ill-born, depraved by reason of sins of omission and commission in the generations that preceded them. I can but believe that all the unfortunate heirs of evil suggestion, the children who are morally poisoned before

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they see the light and act in accordance with natal tendency, are proper objects of divine pity rather than of divine wrath.

When such children actually commit crimes, or reach an age when it is necessary to do something for a livelihood and are found wanting in the expected requirements, the parents are rudely awakened to the fact that the intelligent, honest application lacking in their offspring is a valuable asset, and so they bring their children to the suggestionist for cure and development. And herein lies one of his most responsible missions, together with singular assurance of success. Wayward children and delinquent young people, as a rule, can be easily won objectively, and the institution of subjective control follows almost as a matter of course. In the correction of evil habits and in the formation of character hypnotic suggestion is here without parallel. And upon children under twelve no one is better qualified to exert this influence than the mother (see page 180).

Fortunately, in all these cases, there is a strong current of reversion setting toward the normal types and higher standards of remoter ancestors; and this is the reason why discreet suggestion is so puissant an agent to efface inherited or acquired weakness or sin, and bring into relief the noble traits that slumber in every character.

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In the hands of wise persons of proper temperament and fitly prepared, suggestion may further be made a most valuable accessory to objective ethical training in our reformatories; and if the authorities in charge of correctional institutions where the friendless young are cared for would encourage, as a part of the moral curriculum, the practice of mental suggestion on a high plane, there is no question that, in a few generations, through the transmission of automatic impulses to right-doing, crime would be perceptibly lessened. Especially are philanthropic women who serve upon the boards of managers of homes and asylums for the protection of wayward girls and the reclamation of outcasts urged to consider this instrumentality in connection with the noble work for humanity which they are doing. The writer speaks from experience.

The Christian religion, so catholic and liberal and deep-hearted, unmistakably proclaims it *right* to exploit a legitimate psychological means for effecting the regeneration of objectively depraved and criminal children, for placing the automatic mind in control of any passion that is burning up body and soul, for suggesting pure thoughts and wholesome aspirations to the subliminal personality of a fallen girl in hope to cleanse her soiled and bedraggled life. And if it be right, the duty of application cannot be

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evaded. The opportunity and the obligation become inseparable.

The writer is not to be understood as intending to substitute suggestion in any form for the grace of God or for enlightened faith in God. Yet in the providence of the Almighty suggestion is made practicable by the confluence of a double consciousness in each human unit; and it is psychologically possible that this is one of the means through which God communicates directly with the spiritual man. Cultivation of suggestibility to the influence of God equivalents cultivation of individuality. And the ideal evolution of character, as demonstrated by St. Paul in Galatians v, must consist in bringing the frail objective being wholly under the happy influence of the subliminal personality interpenetrated with the Spirit of God and inclosing Heaven within itself.

METAPSYCHICS IN THE FUTURE

I said, Ye are gods, and all of you sons of the Most High.
Psalms lxxxii.

Thou shalt see greater things than these.
John i: 50.

The nightmare of materialism, which has turned the life of the universe into a useless game, is not yet past; it holds the awakening soul still in its grip. Only a feeble light glimmers like a tiny star in a vast gulf of darkness.

M. T. H. SADLER.

XI

METAPSYCHICS IN THE FUTURE

IN response to a frequent request that he would picture the future of practical psychophysics, as he sees it, the author presents his views in the following chapter.

Certain parlor philosophers, who know absolutely nothing of this dynamic psychology, misjudging it by their inane interpretations or wilfully confusing it with the mesmeric comedy, have styled it *auto-narcosis* or perversion of consciousness, and sneered at it as doing more harm than good. One writer has designated the grateful slumber incident to suggestion as "the chloroform of the soul." This is playing to the galleries. If such metaphor be appropriate mental interfusion may better be described as the *essentia vitæ* of the soul, the enlightener and stimulator *par excellence*. The truth is that the applications of mental therapeutics are becoming more extended every year, and the claims made for it by those who know have so far exceeded expectation.

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We are still on the threshold of discovery. We know nothing as yet. We have but gathered a few pebbles at the water's edge of the great tarn of the future; vast reaches of fact and fancy remain to be sifted in the interest of humanity. And man is certainly as much at liberty to question nature in ethereal spheres as to search for her secrets in the laboratory or to read her laws in the heavens. The end is not yet. I firmly believe that as an agent of physical cure, hypno-suggestion will shortly come to be universally employed by trained nurses for the purpose of carrying their patients through the crises of disease.

Intelligent physicians will anticipate by such treatment an inherited tendency to malignant growths, fortifying through the channels of suggestion the system of the subject against any chemical, mechanical, or emotional cause for the development of cancer. Carcinoma, for instance, being rare under thirty, the physician of the future will keep up the vitality of the threatened tissues, in cases where the heritage is suspected, by powerful suggestions to the sub-personal mind; this treatment may be begun at the age of twenty-five.

A prominent New York surgeon contends that the germ theory, which is universally accepted in explanation of departures from health, will

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give place to the *psychic theory* which conditions it and makes it possible. Disease, and he does not except cancer, is due to lapse of psychophysical control. The moral as regards treatment is luminous. The intelligent practitioner knows that there is a mental element in every lapse from the normal.

Suggestion will be used by physicians in coming years for intrauterine inspiration, the character of the forming child being determined by antenatal suggestion; and this method of improving ethically and intellectually a coming generation will be practised on so large and broad a scale that society must feel the uplift. The period of maternal influence will be better understood, and the intense suggestibility of the infant during lactation will be realized and taken advantage of. The influence of the mother's mental and emotional state on the unborn and the nursing child is incalculable. "The woman about to become a mother," wrote Oliver Wendell Holmes, "or with her new-born infant on her bosom should be the object of trembling care and sympathy wherever she bears her tender burden or stretches her aching limbs." It stands without argument that mental depression and emotional disturbances in a potential mother should be removed by suggestion, and that is the only way to remove them.

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Child study is a duty of the hour which can no longer be excusably ignored either by parents or by teachers. Children, as a rule, are more impressionable than adults, and the fulfilment of suggestions given to them is more pronounced and more permanent. Here the result of suggestion amounts practically to regeneration, moral perversity not having become fixed by the indulgence of years.

In the training of children, tactful suggestion has power to exalt both the intellectual and the ethico-spiritual nature. Differences induced by objective education may be obliterated; and the fundamental endowments of that finer spiritual organ in which under God we have our highest being—endowments conferred by Deity on all human souls without favor and without stint—may dominate the intellectual life. The divine image is supreme in the child, and creative communication on the broadest lines and the most exalted planes becomes possible. The principles of science, of language, of music, of art, are quickly appropriated and permanently retained for post-hypnotic expression through appropriate channels. Confidence in talent is acquired; and embarrassment, confusion, and admission of inferiority are banished from the objective life by placing the superior self in control. Surely all this is in the future of mental thereology.

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Many children are contrary, disobedient, lacking in reverence for superiors, troublesome, or destructive to an extreme. They are abnormally ungovernable. Kindly persuasive measures, the line upon line, precept upon precept treatment, are inefficacious. Corporal punishment is equally impotent to accomplish reform. They are helplessly graceless or wicked because they have come into the world under the spell of some heteroclit impulse which compels acts they are not responsible for. In some instances, the tendency is distinctly hereditary. These subjects, born with brains perhaps, capable of education, and physically without stigma, lack absolutely the will-power to resist temptation. Nor can that will-power be created and reinforced by the ordinary means employed in the case of children who "know better" and yet are deliberate wrong-doers. How careful are parents to guard a child against the evils of heredity in physical disease. Why should they not be equally concerned to discover the appropriate treatment in the case of maladies that are mental or moral in their nature? Such children left to themselves are likely to develop into moral monsters.

Other children are chance black sheep, bearing no resemblance in their unfortunate traits to parents, grandparents, or remoter ancestors.

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In all such cases of inherited or accidental mental deformity, castigation is the remedy of fools. The warped mind can be straightened only by judicious suggestion; there is no other known instrumentality through which it can be speedily and permanently modified. Are we not warranted in predicting a growing use of suggestion in all such cases?

There are children who are unnaturally stupid, of sluggish intellect, born without the ordinary ability to concentrate thought or rivet attention; dull, backward, laggard at lessons; with defective memories, easily confused, and embarrassingly self-conscious. In these cases the mind becomes a blank under the pressure of a necessity for reflection, or if thoughts are there the vocal mechanism refuses to express them. For such conditions, as well as for habitual indolence, disinclination to exertion, and cowardice, suggestion is the philosophical treatment. Where medication, moral influences, institutional discipline, and change of scene and companionships are of no avail, carefully directed suggestion is, humanly speaking, sure to awaken intellectual perception, impart mental alertness, improve the memory conditions, and substitute self-reliance for diffidence and timidity. So valuable an adjunct to school-training will not be ignored in the future.

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But the mother is already asking whether *she* can accomplish such results, if the necessity should arise, in the children intrusted to her care. She certainly can. Each mother in the land can make her children what she wishes them to be, provided she be a woman of high moral principle, gentle and patient, apprehensive of the power of subliminal appeal, possessed of courage to apply it with intelligent persistence, and having ardent faith in its effectiveness. And she may suggest with point before her child is born, thus anticipating the suggestionist. All mothers know, or should know, the influence of maternal thoughts and feelings upon the nature of expected offspring. The not-uncommon selfish or even inhuman attitude of the prospective mother toward an unwelcome child is a most fruitful cause of disqualification and unbalance in the young people of to-day. It is certainly an obligation to remove all such menace to the moral and mental health of entities that are yet unborn, as well as to stimulate the intellectual germs, shape the moral propensities, and so determine the ethical and mental destiny, as well as the mere physical constitution, of the child awaiting birth. The time is approaching when intrauterine inspiration, rendered possible by antenatal suggestion given by the potential mother herself, will be extensively employed.

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It is pleasant to realize that every mother has this power of inspiration inhering in herself, and need not await the intervention of an outsider. Self-treatment by auto-suggestion is at her command.

Suppose, however, that the child has been acceptable, and yet develops as it grows a degree of backwardness or naughtiness sufficient to call for interference. How shall the mother proceed? Let her find a favorable opportunity when the child is asleep for the night (remembering there is no difference as regards suggestibility between natural and induced sleep), let her take her place by the bedside, and begin in a firm low voice to repeat the desired suggestions. If the child be nervous and awakens at the sound of the voice when the trial is made, administer some harmless sedative under the direction of the family physician, and patiently await its action. Suggestions given during sleep induced in this way are sure to be fulfilled. Let us assume that you have a ten-year-old, in consequence of whose destructive impulses, eternal restlessness, flagrant disobedience, defiance of authority, and developing untruthfulness, life is hardly worth the living—a child against whose massive tendency to wrong-doing neither parents nor teachers can in the least prevail. Correction by precept and unsparing flagellation have utterly failed to

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check the vicious propensities. Secure a continuous sleep, and formulate a suggestion to the effect that the boy is no longer disrespectful, untruthful, neglectful of his lessons; but that he will be affectionate and attentive to his mother's requests, will win her love, and will establish himself in the regard of the family and his teacher by cheerful service and prompt obedience. A sudden change of attitude will probably be noticeable—the exhibition of kindness in the home where before there had been nothing but ugliness and defiance, together with newly formed habits of thought-concentration in school. Recalcitrant children can thus, by impulsion of the spiritual essence in sleep, be made patient and kind, tractable and obedient, truthful and honest, interested and ambitious.

Such treatment should be repeated every third or fourth night (suggestion being in the nature of an education), and must be persisted in for months until the desired trend is given permanently to the mental and moral energies. It may be successfully applied to children as young as two, and must figure as a most important application of metapsychics in the future. By means of this treatment the author has been enabled to control ungovernable abuses, and to deflect children and young people from sexual manias which no objective appeal, no fear of

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physical or mental ruin, and no sedative drugs could subdue. Parents cannot be too watchful regarding the sex sin of the schools—a most appalling contributor to the decadence of American mentality. Every mother should know the worst she may have to deal with, and, knowing the worst, she should also know, too, the unfailing remedy. The subjects suffer from loss of concentration and memory power, morbid fears and suspicions, together with pathological diffidence that locks them out of society, and increasing incapacity for both business and pleasure, ending in a corroding wretchedness that keeps suicide constantly in view. The way of escape from this vice is appropriate psychic treatment in its incipency, administered by a person who has the quality of commanding confidence, the gift of convincing yet gentle speech, a calm, firm manner, and special tact in exhibiting the truth to the youthful victim without wounding his sensibilities. Surely no higher application of psychotherapeutic methods can be conceived of, and they must inevitably be widely exploited in the after-world to awaken in our youth a sense of the sacredness of sex and a horror of polluting the material body which we are taught to regard as the Temple of the Holy Ghost.

Suggestion will further be used to regulate fecundity, and so control the population of the

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earth; to aid the induction of anæsthesia in operations (many surgeons are already so using audible suggestions of encouragement to advantage); and as a substitute in the twilight sleep for scopolamin.

Such promises to be the development of the twentieth century, while hypno-science seems further destined to demonstrate immortality on philosophical principles (page 261); to discover the laws that govern telepathic intercourse (page 187), clairvoyance and clairaudience; to determine the possibility or impossibility of human communication with discarnate souls (a question left open for our investigation by the New Testament writers); to put a premium on dying, which men now fear, and to give us a sweet and happy and painless passage out of this consciousness, at the summons of the Death Angel.

TELEPATHY, OR PSYCHIC TRANSMISSION

Star to star vibrates light; may soul to soul
Strike through some finer element of her own?

TENNYSON.

"Telepathy," as I have indicated, was a word unknown in our language until about five and twenty years ago. Now it is hardly an exaggeration to say that it is as familiar in common speech as "telegram" and "photograph." Telepathy has been defined by Sir Oliver Lodge as "the apparently direct action of one mind on another by means unknown to science." This Sir Oliver regards as having been experimentally proved, at any rate to this extent, that "a hazy and difficult recognition is possible by one person of objects kept as vividly as possible in the consciousness of another person," and in this conviction, if in nothing else, I think all who have followed our Society's work are agreed.

Professor H. ARTHUR SMITH
Of the London Society for Psychical Research.

The possibilities of telepathy in terrestrial communication are obvious.

HENRY HOLT.

It is incontestable that a violent or deep emotion can be transmitted instantaneously from one mind to another . . . and as the most violent emotion which man can undergo is that which grips and overwhelms him at the approach or at the very moment of death, it is nearly always this supreme emotion which he sends forth and directs with incredible precision, through space, if necessary across seas and continents, toward an invisible goal.

M. MAETERLINCK.



XII

TELEPATHY, OR PSYCHIC TRANSMISSION

THE seientific investigation of spirit is now regarded by advanced thinkers not only as practicable, but, in the face of a steadily growing interest, as imperative. Transcendental experiences are no longer looked upon as hallucinations. Ultra-normal faculty is believed to be everywhere inherent in the human personality; and we are to look for new expressions of it along many lines, notably those of telepathy and spiritual intercommunication. In its broadest sense, telepathy, the action of spirit at a distance, implies a potential mental or psychic intereourse between human beings in or out of the body—a kind of subliminal conversation. Of such communication with the dead—of incarnate spirits with postcarnate friends through the maehinery of the séance—there is as yet no convincing evidenee. And still the telepathie faculty is believed by leaders of science to be in aetual course of development among men, to be evolutionary, and even cosmic—that is, to

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extend out into the universe like wireless telegraphy wherever there may be telepathically responsive sentient beings to receive transmitted vibrations. Percipient agents on this planet may in turn be reciprocally impressed from the transcendental world through the medium of similar vibrations conveying thought, feeling, sympathy, admonition, inspiration. Distance implies no barrier to communication between subliminal selfs.

Telepathic action is characteristic of animal nature and explains certain methods of brute communication. Birds and beasts receive information through the medium of earth vibrations. Certain game birds and animals are sensitive to the faintest earth tremor, and are approached [only by the hunter [who steps slowly and carefully and without jarring the surface of the ground. The nature of the vibrations also conveys a notion of the direction from which the danger is coming, and wild game depend as much on their apprehension of this as upon detection by the ear. When it comes to cosmic vibrations, the subtle movements communicated to the earth's crust by the tides or the pull of heavenly bodies, animals, especially the *feræ naturæ*, are mysteriously affected as to appetite, sleep, nervous poise, and possibly procreation and migration.

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Recent experiments have proved moths and other insects to be capable of thought transference so far-reaching as to impress their fellows miles away with a knowledge of their whereabouts. It is well known to whalers that a cetacean struck by a harpoon has power to convey instant intelligence of the presence of an enemy to a spouting school a half-mile distant, so that the individuals composing it immediately disappear below the surface. Every angler is aware that if one trout in a pool has caught a glimpse of him, all are immediately apprised of his presence, so that his most attractive lures are offered in vain. What one knows, all know at the moment through an interchange of subconscious states. Aristotle noticed that the female partridge is affected by a distant male bird through what he described as a breeze from the cock's direction.

Some twenty-five years ago, the late Austin Corbin purchased thirty thousand acres of farm and wood land in New Hampshire, and stocked the estate, known as Blue Mountain Park, with elk and deer. In 1897 it was predicted that the extinct carnivores, whose natural food is venison, would return to the region. Not long after the presence of pumas, or mountain-lions, was reported in the park and vicinity, and the black bear, lynx, and wildcat are conspicuously in

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evidence to-day. By what mysterious power of cognition did the great cat, a century vanished from this region, become aware of the presence of deer in Blue Mountain Park if not through the exercise of telepathic action? Was it not due to the unconscious radiation of subtle waves, perhaps of fear for their traditional enemies, from the community of four thousand animals of the deer tribe to fugitive panthers in the Alleghanies or in remote areas of the Green and Adirondack mountains? Strange to relate, the presence of this large body of *cervidæ* has attracted to the surrounding country numbers of Virginia deer and other animals, like the otter, long extinct. None of these creatures manifest their usual fear of man; a sense of security seems to pervade the whole community of new-comers. A family of otters, for instance, during the summer of 1906, made their home under the boat-house of a friend at Lake Sunapee. Mink often play among the chairs on the writer's piazza. Beavers, forgetful of man, fell trees and construct dams on secluded streams. Deer parade the roads and pastures with none of their natural shyness—as if nerve waves undulating from the community in Corbin Park, and conveying ideas of safety through some elastic cosmic medium, set in vibration the sensitive nerve extremities of the recipient wild fauna in such a way as to

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be translated into the massive feeling of security indwelling in the unconscious transmitters. Numberless instances of such spiritual intercommunication between animals themselves and between animals and men are on record. Much has been written in the publications of psychic research societies regarding these perceptions of brutes, suggesting a more intimate relationship between members of the animal kingdom than has hitherto been understood. There is also indicated among the lower animals unquestionable evidence of supernormal psychic faculties like precognition, instincts of direction, and so forth.

If brutes possess this inscrutable telepathic power of communication and exercise it for their benefit, it cannot seem marvelous that it exists among human beings. The unconscious transmission of thought in this way, from one mind to another, occurs more frequently than is generally apprehended; and in the case of persons closely related by the ties of affection or community of interests, the interchange of mental attitudes, moods, emotional states, and incentives to action, is by no means uncommon.

For ages barbarous peoples of both hemispheres have availed themselves of this supernormal faculty of transmitting information and acquiring knowledge. Polynesian, Australian, African, and American Indian medicine-men and

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scryers still gaze into crystals, "sight-stones," and polished slabs, or stare into water and drops of blood, in order to bring within range intuitive knowledge existing in the subconsciousness, or to see telepathically visions of events occurring at a distance and unknown to the seer. Telepathic conveyance is the only explanation of accurate information given to a friend of the writer's more than forty years ago by a Chinaman, concerning the loss of one of his ships eight hundred miles away, afterward verified to the letter as to time, place, and detail. When asked how he knew of the disaster, the Chinese percipient said that when he desired news he went into a certain dark room in Canton and sat down. If any important action chanced to be occurring, it was communicated to his mind by agents stationed at distant points. British officers are authority for the statement that during the Sepoy Mutiny in 1857 information regarding the uprising was received by natives in advance of the time required to transmit news by the conventional channels. Similar telepathic sensitiveness on the part of negro seers has been noted by English observers in explanation of the transmission of knowledge by unknown means in different parts of Africa.

Dr. Charles Eastman, the Sioux Indian who was educated at Dartmouth and is now a well-

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known public lecturer, recently related to the writer this authentic instance of telepathic clairvoyance. In 1852 the community of Sioux settled at Shakopee, near St. Paul, on hearing the prevalent rumor of an outbreak among those of their people who resided in northern Minnesota, two hundred miles distant, feared that the neighboring whites would anticipate hostilities by an attack on their village. In this predicament, they called upon their seers to tell them what was going on in the north. In response to the demand, Tomahah, an aged chief, retired into a dark tepee for several hours, and when he emerged he announced that at the camp of Little Crow an exciting game (of lacrosse) was going on, and in the community of Little Six a great feast or ceremony was celebrating with much *éclat*. This accounted for the commotion misinterpreted by the white settlers. There were no signs of war preparation anywhere apparent. A week later, when trustworthy news reached St. Paul, everything proved to be as stated by Tomahah.

Psychology admits the possibility of such harmonious correspondence in articulating the principle that "different consciousnesses or different aggregates of states of consciousness may combine and interpenetrate." The Church teaches soul intercourse in its doctrine of the

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Communion of Saints—that all the members of the Church visible are mystically united in Christ with one another and with the members of the Church invisible, having spiritual fellowship in common. But this does not imply the possibility of conscious communication with the dead, although it unites all beings incarnate and disembodied in what Professor Myers called “a splendid universe of moral and intellectual life.”

According to Professor James, the psychological condition under which we may enjoy communication with spiritual agencies consists in our possession of a subconscious region, in our privilege of admission to an invisible and unknown world, which alone yields access to them. In sleep-life, so favorable to the reception and emergence of telepathic impressions, the door is always ajar, sometimes wide open. Such is the present theory of telepathic interaction, which is held to be a property of the essence of all minds, even of the spirit of the brute which goeth downward.

The experiments of the writer have been confined to an investigation of the transmission of perception, thought, and control through terrestrial space, to a study of the process by which one mind affects another at a distance. In a series of twelve thousand experiences with patients in a state of sleep, he has realized a re-

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sponsiveness, on the part of the personalities brought into *rapport*, to appeals unheard by the objective ear—appeals to project and exploit inherent healing-power, intellectual endowment, ethico-spiritual force.

The fact that minds brought into sleeping contact through the approximation of the physical bodies they tenant can exchange feelings, ideas, knowledge, convictions, aspirations, suggests the possibility that minds temporarily separated and to all purposes discarnate in sleep—minds thus at liberty to traverse the world and its purlieus—may throw themselves into one another's thoughts, may communicate without reference to space limitations or the trammels and constraints of matter, and so be mutually impressed, exalted, and energized. Were the means of establishing such communications comprehended and under control, absent treatment for certain sicknesses and states would be possible and in every way scientific. Now, while we have to admit that the laws of telepathic transmission are unknown, and that telepathy so extensively advertised for the cure of disease has no commercial value, recent experiments of the author incontestably prove that it does exist among human beings, that it is a fact of nature as certain, to quote Flammarion, as the existence of Paris, of oxygen, or of the dog-star.

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It is a long unrecognized faculty whose scope, while undreamed of, yet stamps it as *facile princeps* among what Emerson designates as "the immense possibilities of man."

That there is in each one of us an inner immaterial being not under constraint to obey conditions imposed by our physical organisms, but capable of perceiving and acting through means peculiarly its own, is admitted by psychologists. A perishable body is not indispensable to the life and action of this inner being, or spiritual personality, which preserves its own independent existence even in the absence of the physical body. The powers of this personality are often exercised in spite of, rather than by aid of, the material organism. Time and space offer no obstructions, matter is penetrable, perceptive power becomes infinitely sublimed.

In proof, let me recall the case of Anna Fortwanger, the German peasant girl with whom I experimented several years ago, and whose wonderful clairvoyant and clairaudient powers impressed all who were present at the séances. This girl, when hypnotized by a friend and directed to describe different places and doings absolutely unknown both to the subject and hypnotizer, at five separate trials in the presence of reputable witnesses responded with marvelous accuracy. But attempts to cause Anna Fort-

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wanger to impress persons at a distance, impelling to expression or action, or to enter into their thoughts and feelings, were without result.¹

Much more fruitful were the experiments in thought transference conducted by the Hon. Everard Fielding, Sir Oliver Lodge, Helen de G. Verrall, the Misses Tipping, Miss Clarissa Miles, and Mrs. Hermione Ramsden—all connected with the London Society for Psychical Research. These experiments, involving the transmission of visual impressions and ideas from agent to percipient, sitting in separate closed rooms, incontestably prove that, after due allowance has been made for chance coincidence, there still remains evidence that some telepathic faculty had been at work between the correspondent personalities.

Remarkable instances are on record of communications or visits on the part of persons just deceased, or at the crisis of death, to surviving friends. Such appearances are known as apparitions of the dying, and in many thousand exemplifications investigated by the London Society for Psychical Research these have been proved as facts. A case of such notification of death occurred in the family of the writer early in the last century. His great-uncle, Pieter van Quaakenbos, who had interests in the Orient,

¹ See *Hypnotic Therapeutics*, p. 314.

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had sailed for China. At midnight of the day after the vessel cleared his favorite sister Annetje Greenleaf was awakened by an apparition, or some influence projected by her brother, leaped from the bed, aroused her husband, and declared that she saw Pieter going down in the sea. The ship was never heard from.

A similar apparitional visit occurred in the experience of David Belasco, whose mother, dying in San Francisco, in this way notified him of the fact in New York, and bade him an affectionate farewell.

Mrs. William B. Treadwell, of New York City, relates the following occurrence, which is in evidence: An aunt whom she had not seen for fifteen years on account of a family estrangement, and whom she had entirely lost sight of, appeared to her in a dream, seemingly ascending a flight of stairs, and exclaimed, "I am going to see your mother. Have you any message to send?" The dream was so realistic that Mrs. Treadwell mentioned it to a number of friends. Two weeks later she received word that her aunt had died on the day of her dream.

Whereas some of these appearances may be objective figures or astral bodies, psychical science has decided that in the majority of instances they are subjective—not physical, but mental forms, and without real existence. Here-

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ward Carrington explains them as due to the transference of visual and other impressions by mental telepathy.

“It having been shown possible,” he writes, “to transfer to another mind, by a process of mental telegraphy, visual impressions and images—a card, a figure, a scene, etc.—it is only natural to suppose that the image of a person might be transferred in the same way. And that is what happens. Each person has a vivid subconscious impression of his own appearance. At the moment of death—or of some great emotional crisis—added energy is given to that portion of the brain capable of transmitting these telepathic messages, and this center, thus energized, sends its message to the one attuned to receive it. Thus the impression is sent. It may be received in various ways—as a visual impression (a form), as an auditory impression (a voice), as a tactile impression (a restraining hand), etc. They are the same in origin. The distant brain transmits its message, which is variously externalized or apparently rendered objective at the receiver’s end.”

The committee of the Research Society has been forced to the conclusion that these appearances are not hallucinations and are not due to chance alone. In explanation of the medium and method of conveyance, very probably the

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intelligent psychic force originates a movement in the ether, a spheric undulatory vibration adapted to its projection, which transmits itself afar with its message. Certainly, the transformation of a psychic into an ethereal vibration, and its carriage as so transfigured, is not more wonderful than the transportation of the human voice by wireless telephony, or the wireless transmission of electrical energy which Tesla claims to have accomplished.

A lady with telepathic powers, who was investigated by the writer, described her reception of messages as accompanied with an "audible whirl" which almost invariably affects her right ear. She claims to hear talk as if from voices, and at times several voices simultaneously give different messages. She can throw herself at will into this "channel of vibration," but cannot control the strength of it. Similarly, the daughter of a distinguished literary man, personally known to the author, describes how, when a child, she received warnings and predictions from what she interpreted to be a familiar spirit—and the communications were always of value.

A singular exhibition of telepathic power was manifested by a foreign-born woman whose case the author was investigating. This woman could enter into the mental and emotional states of remote persons and reproduce them in her

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trance. In this procedure, there occurred a practical liberation of her personality from its material organism and its invasion by the subliminal of another being. Thus I was enabled, through suggestions offered to this psychic, to reach the correlated personality, converse with it, and suggest desirable action.

In the case of persons known to me, some as far distant as Europe, the tones of voice and the topics of conversation were perfectly natural to the personality in *rappport*, and were so recognized by witnesses of the séances. Most of the conversations were merely friendly, but they were unwontedly realistic, and force us to ask if we are not on the eve of discovering a much more marvelous application of psychic force which will tend to develop in man a spiritual consciousness and make him superior to all science as at present interpreted.

X-RAY VISION AND OTHER ADVANCED PSYCHIC PHENOMENA

We are not the manikins on which the rolling Heavens play.
Rubaiyat.

I may never take you farther than I have been myself; but you may press on when I tell you of the vision I beheld. To-day I walk the confines, but to-morrow I will swing out into the illimitable.

MURIEL STRODE.

The incomprehensible slumbers in every corner.

MAETERLINCK.

XIII

X-RAY VISION AND OTHER ADVANCED PSYCHIC PHENOMENA

LESS than a quarter-century ago, any person who seriously devoted himself to the investigation of spiritual phenomena was regarded as a psychasthenic. A suggestionist was outside the pale of professional respect. Mental treatment in sleep was moon-struck madness. Every psychic was insane. To-day the world's deepest thinkers are accepting the truths and construing the facts of abnormal psychology. Learned societies are chronicling the events of the séance; and men of broad culture and unquestioned sincerity are seeking to prove thereby the immortality of the soul and the possibility of bodily resurrection; and what is more, they are doing it without incurring any liability to the charge of superstition—"a belief in the supernatural without sufficient evidence."

Careful observers have proved, as we have seen in the foregoing chapter, that ideas actively present in one mind can be transmitted to an-

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other by what is called telepathy, the *modus operandi* of which is entirely unknown, though a transmitting agent must be implied: that is to say, a brain from which is liberated—whether voluntarily or subconsciously—something supremely active, which for want of a better term we will define as an initial physiopsychic vibration.

Sir Oliver Lodge is teaching that ether has density and is practically a solid; and Balfour has declared that “the beliefs of all mankind about the material surroundings in which it dwells are not only imperfect, but fundamentally wrong. It may seem singular that down to, say, ten years ago, our race has without exception lived and died in a world of illusions, and that its illusions, or those with which we are here alone concerned, have not been about things remote or abstract, or transcendental or divine, but about what men see and handle, about those plain matters of fact among which common sense daily moves with most confident step.”

No wonder the question has been asked: Have we approached even within telescopic view of the reality of things? What is behind the obvious and the apparent in the superphysical world? Can it be that man is nothing but a frightened God?

Akin to telepathic clairvoyance is X-ray

X-RAY VISION

vision, the power to see through opaque bodies—supernormal penetration—which argues an elevated level of spiritual vitality, for the self that *consciously is* lacks subliminal discernment.

In 1899 Dr. F. M. Brett, at that time Professor of Bacteriology in the College of Physicians and Surgeons at Boston, discovered that his twelve-year-old son Leo, when hypnotized by him, possessed X-ray power. Many experiments involving the detection of tumors, the presence of foreign bodies, valvular lesions, fractures, etc., were reported in detail by Dr. Brett in *The Coming Age* of November, 1899, and are fully described in *Hypnotic Therapeutics*, page 319. Coming from such a source, the facts are incontestable.

A similar case, which had previously excited great interest in Boston, was investigated by the author about three years ago—the case of Beulah Miller, a simple ten-year-old country girl of Warren, Rhode Island. During the previous year this child had attracted the attention of psychologists, and had been investigated by Professor James H. Hyslop, Secretary of the American Society for Psychical Research, who believes her capable of exploiting supernormal faculty, and by Professor Hugo Münsterberg, of Harvard University.

An early exhibition of her faculty is reported

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as follows in the *Boston Watchman* (Tremont Temple) of January 30, 1913, by the Rev. H. W. Watjen, pastor of the Baptist church at Warren:

“There is in my Sunday-school a little girl ten years of age who possesses a strange mental power. Children told me that Beulah Miller had ‘second sight,’ that she could see things behind your back, that she could tell you what you had in your mind. At first I thought it was child’s talk, that perhaps she knew some cunning tricks; but, passing her home, one day, I stopped and asked the mother concerning Beulah and what I had heard.

“The mother seemed anxious about the child, and told me how she had surprised them on various occasions, telling her father the exact amount of money he had in his pocket, when jokingly he had said he had none. What troubled the mother was, whether this was a gift from God or whether Beulah was aided by Satan in the performance of her wonderful feats.

“I had a jar of honey in my pocket which I was carrying to a boy in the neighborhood. I thought, ‘Surely she will never guess that,’ but to my surprise, instantly with a smile on her face she called out, ‘Honey.’ I tested her in various ways and always with the same result. Her family physician told me that he had carefully

X-RAY VISION

examined the girl and found her simply a mental wonder.

"I took with me a few days ago one of our leading lawyers, Judge Mason, a man of keen discrimination. He tested her mental powers in various ways. The denomination of coins which he held in his closed hand she invariably told, also the date of coinage. Words that his eyes rested upon as he held before him an open book she would spell with absolute accuracy. Cards she would name with seldom a mistake, especially if her mother saw them, as she reads her mother's mind more readily than the mind of a stranger. ^{ip}

"The little girl is a sweet, innocent child who is utterly unconseious of the meaning or value of her strange gift, and utterly incapable of triekery."

It will be observed that in all these tests somebody present knew the facts the child was called upon to state, so that everything which occurred is explicable on the theory of thought transference.

On the 14th of March, 1913, Beulah Miller was brought to my office at the instanee of my friend, Mr. A. C. Clarke, of the editorial staff of the *New York World*. The child was thoroughly tired, having come from Boston the day before alone with her thirteen-year-old sister

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Gladys, and been out at the Hippodrome and a supper afterward until two o'clock that morning. She was suffering from a severe headache and was generally unfit. Despite this handicap, Beulah amazed the investigators—Dr. Charles Nathan of Brooklyn, my daughter, Miss Carrie D. Quackenbos, Mr. O'Neill, and Mrs. Rask, of the *World* staff, my office nurse, and myself—by her proficiency in mind-reading. There was no possibility of fraud. Whatever the little girl did, she did through ultra-normal mental gifts.

Beulah was placed on a chair in the rear of my office, where she could look out into the garden while my daughter arranged the cards of a pack in rows. While her back was still turned, Beulah was asked how many rows there were. "Three," she said, without hesitation. The answer was correct.

I next selected a card, showed it to the others present, concealed it, and asked Beulah to name it.

"It was a king," she said. "Wasn't that right? A king!" When told that thus far she was correct, she thought for a moment, and exclaimed: "It was black too. Wasn't it black? It was a king of clubs." That was the card, but all except Beulah knew what it was, and the child may have obtained her information by reading our minds. Feats of this kind

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were several times repeated, proving that Beulah had rare powers as a mind-reader. So far she had told nothing that was unknown to some person or persons present. There was little that was novel about the performance, except that the mind-reader was an untutored child. It remained to be seen whether Beulah could tell things that were unknown to any one in the company, and whether she could see through objects which to others were opaque. So I selected a card from the shuffled pack, did not look at it myself nor allow any one present to see it, and laid it face down on the marble mantel. No one had the slightest chance of learning what the card was. Beulah, who had been out of the room, was brought back by my daughter. "Beulah," I said, "we have selected a card and it lies here on the mantel. Can you tell what it is?" After half a minute's concentration the child replied: "Four! It's a four, ain't it? It's red. I think it's diamonds. But I can't tell for sure whether it's diamonds or hearts. But it's a four and it's red."

When the card was turned it proved to be the four of hearts.

I then said: "Beulah, I have in my trousers pocket a curious object that I have carried for more than twenty years. I will ask you if you can tell what it is."

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It must be explained here that Beulah does not always call off at once the name of a hidden object. She spells it out, and in the spelling apparently she does not know exactly what she means. When she has finished a word she keeps on groping mentally for other letters. Sometimes she inquires, "Did that mean anything?"

In this case, after about one and a half minutes, she said, "B." Then she inquired eagerly if that was right. Told that it was, she went on: "U—T— Is that right, huh?" And again, "B—U—T—T—then an O, then an N."

"No, it's not a button," I interrupted.

The child kept her head poised in an alert attitude and continued: "There's the letter H, then O, then another O, then a K."

Beulah had in some way discerned and spelled the name of a button-hook inclosed in an ivory case, which I had picked up as a souvenir nearly a quarter of a century before.

At this point I shut in my hand, unseen by anybody, three coins and told Beulah I would give them to her if she would designate them, seeing them through my closed hand. In a few seconds she said, "A nickel, a quarter, ten." I opened my hand in which were the pieces as she had named them and handed them to her. But, unfortunately, I knew what the coins were, so this might have been nothing more than thought

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transference. Mr. O'Neill, anxious to make the test more severe, and so prove X-ray vision, put his hand into his pocket and closed it on a bill whose denomination he did not know.

"What have I here, Beulah?" he inquired.

The girl spelled out the word "money," which was the most probable thing if she were merely guessing. But when asked what kind of money it was, she replied:

"It has two numbers on it. The first is a one." Then after about a quarter of a minute, she added, "The next number is a naught."

Beulah had seen correctly. It was a ten-dollar bill.

The signal-code explanation would not apply to these tests, nor would any other of the common conjuror's tricks. Anxious for another test, I concealed a diminutive flash-light in the cloak of Beulah's sister, and Dr. Nathan, to confuse Beulah, asked her if she could describe the shape of the concealed article or if she could tell the use of it. He did not know what it was himself. The child frankly admitted that she couldn't, and that the only way she could describe it was to spell out the letters which appeared before her eyes.

"L— Is that right, eh?" she said.

"Yes, it may be L," I replied.

"L—I—G— Is that right, eh?"

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"Yes, that is right."

"L—I—G—H—T," Beulah exclaimed.

By this time Beulah was getting very tired and complained of a headache, so I decided to end the session and see her another time. More out of playfulness than anything else, some one asked the child if she could tell how much money the wallets of the men present contained. She guessed forty-three dollars for mine. I had thirty-three dollars. She guessed thirty-three dollars for Dr. Nathan, and he had twenty-three dollars. She said that she saw the figures before her eyes, but they were dancing around and she couldn't be sure of them.

Beulah told correctly and without the slightest hesitation the exact ages of persons who were present, and in two instances the exact age of a mother and a father who were not present, when the questions were put. But these ages were known to the questioners.

Beulah Miller undoubtedly possesses X-ray vision or power to see through opaque bodies—supernormal sight. Her inner consciousness has the gift of perceiving outward things without the aid of organs of sense. So there is justification for a belief in medical clairvoyance or the power of diagnosing the state of a person from direct contact with the eye endued with extra-corporeal activity—X-ray vision at short range.

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The same has been done at a distance in one or two instances by a psychic whom I had under investigation two years ago, but she claimed to effect her purpose by entering into the vibrations of remote persons and so to feel and act the parts of those in *rapport*.

The author is aware of Professor Münsterberg's contention that the Miller girl could do nothing unless her mother were present, and that her performances depended on the unconscious reception of cunning signals from the mother, who may have been unaware that she was transmitting them—a misleading definition of telepathy. But during the experiments made with Beulah at my office in New York the mother happened to be in Rhode Island. So there could have been no signals and no telepathic communication from that source. When the reporter put his hand on one of three bills, a one, a five, and a ten in his trousers pocket; and Beulah promptly told him—what no person in the room could have conceivably known and what he did not know himself—that he held a ten in his hand, it is rather straining things to say that the sister sitting across the room was signaling what to say.

The alternative explanation, and the right one, is that Beulah's supernormal doings were accomplished through the exercise of subliminal power

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translated into supraliminal expression. For some inscrutable reason a gateway was open in the case of this interesting child along that particular line of outflow. Such power sleeps in all subliminal personalities. Christ made it tangible to distrusting Thomas, who was constrained, in his lack of faith, not only to feel, but actually to look into the nail-prints and into the spear-thrust that opened the pericardial sac of the crucified Saviour and gave flow to the water and the coagulum of the blood from His broken heart.

Where X-ray power is capable of manifestation it is easily inhibited. The ingenuous little girl told Mrs. Rask and my daughter that she did not like Professor Münsterberg, and would not do much for him, but that she did like Dr. Quaekenbos and did a great deal more at his request than for the Harvard professor. And on just this attitude toward the investigator depend the results of psychological experiments. A congenial atmosphere is quite necessary to the manifestation of phenomena.

In June, 1908, the author was asked to comment on certain psychic incidents that had been submitted to the editor of the *New York Herald* for criticism. The stories selected from this collection for presentation to the reader are certified by reputable witnesses, and are followed in every instance by a psychological explanation.

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Among the phenomena which attend the average spiritistic séance, a favorite one is the production from space of quantities of flowers, apparently from a supernatural source; but this particular manifestation has been exposed as sleight-of-hand in many a mare's-nesting investigation. The present instance is otherwise explicable.

"A number of years ago," wrote the witness of the so-called miracle of the flowers, "I was spending the summer in a New England town, having with me my wife and our daughter, then seven years of age. Some time before an elder daughter had been taken from us by death, whom, for the purpose of this narrative, I will call Emily. In consequence of this bereavement, the affections of my wife and myself were particularly centered upon our surviving daughter, as were also those of my parents, she being at that time their only grandchild.

"The little girl was passionately fond of flowers, and her grandfather, being himself a zealous horticulturist, had that summer allotted to her sole use a small plot in his spacious garden. Her favorite flowers were pansies; half the plot was planted with them, and at the time of which I write the bed was a solid mass of blossoms.

"About four o'clock one afternoon my wife and I set out for a walk through the fields, and on

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our return two hours later we found the child awaiting us with a large bunch of pansies in her hand. As we approached she ran to meet us, and, extending the flowers to her mother, exclaimed: 'Mamma, see these lovely pansies. I have picked them for you from my garden.' My wife thanked the child, and we went upstairs to our room to prepare for supper, placing the bunch of pansies in a vase on the mantel. After supper I suggested that we call upon some relatives who lived a quarter-mile away. Before starting we stopped a moment by the bouquet of pansies and commented upon their unusual colors.

"We found our friends at home, spent a pleasant evening, and left to return about ten o'clock. The night was warm and perfectly calm, and, there being no moon, the way was quite dark. As we turned from the main street of the village into the narrower one which led to my father's house, we passed under a row of maples whose heavy foliage made the darkness more profound. Suddenly my wife stopped and, exclaiming, 'Was it you that gave that pull at my shawl?' readjusted the garment, which I noticed was half-way off her left shoulder. 'Why no,' I replied, 'I did not touch your shawl. What do you mean?'

"'I mean,' she answered, 'that I felt a hand seize my shawl and try to pull it away from me.'

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“I suggested that the garment might have caught upon a projecting twig, and although she accepted this explanation as reasonable, she still insisted that she had the consciousness of some person having laid a hand upon her. After a moment we went on and were within a few feet of a street lamp when she stopped a second time, declaring that her shawl had been seized again. Sure enough, the garment was once more lying half off her shoulders, and this time evidently not because of any projecting twig, since we were in a perfectly clear space and could look about us for several yards in every direction. This we did, puzzled, but not alarmed at the twice occurring incident; then, on a sudden, my wife seized my arm and, raising her eyes until I thought she was looking at the light in the street lamp just before us, she whispered: ‘Heavens! Do you see that?’

“I followed the direction of her gaze, but could see nothing and told her so.

“‘It is Emily,’ she gasped, ‘and she has her hands full of flowers! Oh, Emily, Emily, what are you doing?’ And she hid her face in her hands. I clasped her in my arms, thinking she was about to faint, and at the same moment I felt a shower of soft objects against my face and upon my straw hat, and could see in the dim light before me what looked like blossoms float-

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ing down from the air above me to the ground. As soon as I could quiet my wife's agitation and induce her to look again for the apparition which she believed she had seen, I made a search upon the sidewalk for the objects whose fall I had felt and seen. They were plainly evident in the dim light, and I gathered up a number of them and carried them under the lamp for examination; they were pansies, freshly gathered and with their leaves and petals and stems damp, as if just taken from water. Hastening to the house, we went directly to our rooms and, lighting the gas eagerly, looked toward the shelf where we had left the vase filled with pansies some three hours before; the vase was there, half filled with water, but not a single flower was standing in it.

"The next day was Sunday, and the whole family went to morning service. As my wife and I, with our daughter between us, reached the spot of our adventure of the previous night, we saw lying on the sidewalk a dozen or more pansies which we had evidently overlooked. At sight of them the little girl dropped my hand, to which she was clinging, and with a cry of surprise ran to pick them up.

"'Why,' she exclaimed, 'how did these come here? They are the pansies I picked yesterday for mamma from my pansy-bed!'

"'Oh no,' I said, 'these are probably some

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other pansies. How can you tell that they came from your bed?’

“‘Why,’ she replied, ‘I know every one of my pansies, and this one’—holding up a blossom that was of so deep and uniform a purple as to appear almost black—‘I should know anywhere, for there was no other in the bed like it.’ Whereupon she collected all the scattered flowers and insisted on carrying them to church, and on our return home they were replaced, with their fellows, in the vase from which they had been so mysteriously transferred the night before.”

We accept this story of the pansies because it is a scientific fact that objects have been moved by supernormal forces, but we have thus far no reliable evidence regarding so-called materialization. Time and time again investigators have been beguiled into painstaking examination of such phenomena, always with the same result—the discovery of deception on the part of unscrupulous practitioners and of a corresponding credulity and mental blindness in their dupes. The value of any psychic phenomenon or alleged psychic phenomenon depends upon two things: first and principally, the credibility of the witness and his general reputation for veracity; and secondly, the relation which the phenomenon bears to the accumulated psychic experience of the past, of the authenticity of which there can

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and does remain no question in the mind of the scientific investigator. Now the narrator in this case is undoubtedly a thoroughly reliable witness. I have never met him personally, but the witnesses he mentions are acquaintances of mine, and he himself is a very prominent and hard-headed business man.

The lifting of the pansies from the vase and the transporting of them to a distance from the house, and their eventually falling upon the persons of the narrator and his wife, is entirely in accordance with well-attested psychological facts. If the reader will consult the records of the London Society for Psychical Research, he will find similar cases authenticated by the best scientific evidence.

But how is this done? the reader will inquire. How does the scientist explain the phenomenon? How does he reconcile himself to believe that on this particular and rare occasion all the known laws of physics should be utterly abrogated for the space of a few moments? That is a problem which no one can solve as yet. If we but knew exactly how these pansies were lifted, apparently by unseen hands, much of the mystery of life and of eternity would be made clear. As it is we can only venture an explanation. It would be generally agreed among psychic investigators that the power that moved

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the pansies was a psychic force inherent in the human personality and exercised without the knowledge or co-operation of the objective self—a force resident in all but developed and exploited by few. Such was the conclusion of Hamlin Garland and Dr. Dolbear, professor of physics in Tuft's College, at the conclusion of thirty-five sittings with a non-professional woman friend gifted with ultra-normal powers.

In other words, it was not the spirit of the dead child Emily that lifted the pansies and showered them upon the mother and father, but the mother's subliminal self. The alleged vision of her child appearing at the same moment can be explained only as a coincidence. There was no apparition save in the overwrought imagination of the mother. But that does not preclude the possibility of the levitation of the pansies, which levitation was accomplished by the lady herself, however ignorant she may objectively have been of the operation of the psychic force she used. The fact that she was thus ignorant would be no obstacle to her exploiting in the objective earth-life her own supersensible attributes and powers. In which event it is, as already stated, entirely within the domain of accredited fact that the phenomenon should have taken place precisely as described.

A relative of the clergyman concerned is re-

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sponsible for the following remarkable statement:

In the town of A., situated in one of the Southern states, there lived some years ago a clergyman whom we will call Dr. B., a man of the highest integrity, respected and beloved as both pastor and man, and standing high in the councils of the Church, a man against whom it would be the grossest libel to intimate, however remotely, the possibility of his being capable of practising, instigating, or becoming a party even indirectly to, a fraud. The house in which he lived had been occupied by his family for some twenty years, and up to the time of the following events nothing unusual had ever occurred in it.

One night in the early spring Dr. B., who with his wife occupied the second-story front room, was awakened by what appeared to be a singularly rhythmic rapping above his head. The sound seemed to come from the attic, and as it continued Dr. B., lighting a candle, went up-stairs to investigate.

The attic, in common with most attics, was used as a storeroom; and in a remote corner stood an old wooden cradle in which the clergyman had himself been lulled to sleep when an infant, and which had been used by all his children. It was this cradle which attracted

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his attention, for it was rocking with the rhythmic precision that had awakened him. He went over to where it stood, pushing it slightly, supposing a draught from an open window or door had set it in motion; but no window was ajar and the only door to the attic he had opened himself when he entered. Surprised, but by no means alarmed, Dr. B. investigated further.

The theory of a draught proving untenable, he next supposed a rat had knocked against it, but no trace of rodents was visible. The cradle was empty, but to make sure nothing was concealed in it the doctor turned it upside down. For a moment the rocking ceased, but as he turned to leave the room the cradle righted itself and resumed its rocking. Feeling somewhat uncomfortable, Dr. B. carried the cradle to the middle of the attic, but the rocking began as soon as he put it down. Unable to solve the mystery, he returned to bed and soon after the rocking ceased.

The following night the same thing occurred again. This time Dr. B. awakened his wife and together they went up to investigate. There stood the cradle rocking steadily. Carefully and deliberately, they examined every nook and cranny of the attic, tested the floor, felt the rockers, tried the windows, opened and shut the door, but all to no purpose.

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Feeling the circumstances demanded a prompt and satisfactory elucidation, Dr. B. called in expert builders and engineers to determine whether any defect in the foundation of the house or in its roof or walls could account for the movement of the cradle, but nothing in the premises appeared to have the remotest bearing on it.

Dr. B., now thoroughly alarmed, decided to have the cradle burned. Accordingly, it was taken outside and consumed, nothing unusual accompanying the process, though the rocking continued until the rockers fell off.

In passing critical judgment upon this weird story, it is necessary first to put plainly before the reader the possibility that the mystery of the rocking cradle is explainable on the simple theory that the attic in question was infested with rats. Some years ago I had occasion to investigate what at first appeared to be the bewitching of a rocking-chair. Close investigation, however, proved that the phenomenon was caused by a large rat perched upon the framework.

Eliminating all such possibility, there remains a perfectly tenable theory in favor of its being a case of genuine psychic demonstration. Assuming that it was such a case, I venture the explanation that the clergyman himself was the

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unconscious and unwilling cause of the manifestation. All unwittingly and for reasons simply unfathomable he projected the psychic force that rocked the cradle. Nor is this class of phenomena as rare as it might be supposed. Indeed, I have treated several similar cases, among them a lady who is annoyed by mysterious rappings. These rappings are not only plainly audible to her, but to everybody else in her immediate vicinity. For instance, in church or at the theater they will begin in the midst of perfect quiet and entirely without rhyme or reason. They are clearly audible to people sitting near, and there is no mistaking their source on the part of the annoyed auditors, for it is only too evident that they come from under Mrs. M.'s chair. Many times the unfortunate subject has been obliged to leave the theater on account of the annoyance caused to herself and to her neighbors.

If nobody else heard the sounds one might attribute the whole matter to the woman's imagination; but, as in the case of the clergyman and the rocking cradle, the phenomenon is not confined to her ears. Other people hear the noises as plainly as she does.

The only explanation for such demonstrations is that they are the pranks of a fun-loving psychic fragment. In the rocking of the cradle we have a seeming antic played by an alternating phase

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of the clergyman's personality. It was the clergyman himself who was responsible, just as it is the woman's subliminal self that takes an impish delight in teasing and worrying her other and objective self.

The following strange adventures at the house of Celia Thaxter, reported by an eye-witness, will further illustrate subliminal action:

The incidents described in the accompanying narrative took place, respectively, in August, 1885, and in the following March; the first at the summer home on the New England coast of the late Mrs. Celia Thaxter, the second at the residence of the late John W. Candler. There was a large company at Mrs. Thaxter's house, among whom were Mrs. Thaxter herself and her son, Julius Eichberg, the then famous Boston violinist; the late Professor John K. Paine, of Harvard University; and the Rev. Dr. Hepworth. The lady to whom the vision appeared was my late wife, and the apparition she described as appearing to the horseman was that of the then recently deceased John Weiss, the well-known liberal preacher of Boston, who in life was intimately acquainted with all then present. The talk that evening had turned upon so-called spiritualism, and a number of successful tests in table-tipping and communications by rappings had been made. It was

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after these, and quite without warning, that the vision of the horseman and the spirit of John Weiss appeared. What the meaning of the whole series of events may have been is a mystery. I merely set down the facts exactly as they occurred.

The conversation that evening had taken a wide range, finally coming round to occultism, clairvoyance, and the phenomena of so-called "spiritualism." After one of the company, then known as a prominent pulpit orator of New York City, had related some recent experiences of his own in table-tipping and "communications" by rappings, it was forthwith voted that we should proceed to the dining-room and make some experiments with the large table which stood in the middle of the room. This article of furniture proved to be very susceptible to the "influence" evoked by the laying upon it of the joined hands of the company, and raps upon or under it were loud and frequent; although, as my experience has shown is usually the case, the answers thereby made to inquiries were either absurd or inconclusive. We finally tired of the sport, turned up the lights, which had previously been lowered, and, pushing back our chairs from the table, fell into general conversation.

Hardly had we done so, when a lady in the party suddenly exclaimed: "How strange! Why,

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the wall of the room seems to have been removed, and I can see the beach and the sea, and the moonlight shining upon them!" Our talk naturally ceased at once, and she was asked to tell us more in detail what was visible to her.

"It is growing stranger still," she replied. "Now I can see a long straight road, with great trees like elms here and there on the side, casting dark shadows along the moonlighted roadway. There are no trees like those and no such road near here, and I cannot understand it. There is a man standing in the middle of the road, in the shadow of one of the trees; now he is coming toward me, and I can see his face in the moonlight. Why, it is Mr. ——!" And she named a clergyman and writer whom most of us had known in the city where we lived, and who had died some nine months before. "Why, Mr. ——, is that you?" she went on. "What are you doing here, and what does this mean? He smiles but does not speak; now he has turned and gone back into the shadow of the trees again. Now I can see something coming along the road some distance away. It is a man on a white horse; he is riding slowly and he has his head bent and a slouch-hat pulled over his eyes so that I cannot see his face. Now Mr. —— steps out of the shadow into the moonlight; the horse sees him and stops, rears and whirls, and

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begins to run back in the direction from which he came. The man on his back pulls him up, lashes him with the whip, turns him round, and tries to make him go forward. The horse is terrified, and backs, seeking to break away from his rider; the man strikes him again, but he will not advance.

“The man dismounts and tries to lead the horse, looking about to see what it is frightened at. I can see his face now very clearly. Mr. —— walks toward him, but the man does not see him. The horse does, though, and plunges and struggles, but the man holds him fast. Now Mr. —— is so close to the man that he must see him. Oh! Oh! he does see him and is horribly frightened; he steps back. Mr. —— does not follow, but only points his hand at him. The man jumps on his horse and beats him fiercely with his whip, and the two fly back down the road and disappear in the distance. What does it all mean? Mr. —— smiles again but shakes his head; now he is gone, too—I can see nothing more.”

Naturally we were all profoundly moved by this graphic recital, and spent some time discussing what possible meaning this strange vision of our friend could have; but we were compelled to abandon all effort at elucidating it, and it was not until some seven months later that the

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sequel to the mystery was furnished—though even that left it but partly explained.

Early in March of the following year a party of eight or ten people was dining one evening at the house of a lady in one of the suburbs of Boston, and after dinner went up-stairs for coffee, which was served in the sitting-room on the second floor. The weather for a week previous had been warm and spring-like, but on the day in question a heavy snow-storm had been raging, clearing at night, with a foot or so of snow on the ground. Of the dinner guests, only two had been present at the country house at the seashore when the former incident had occurred—the lady who had described the vision of the horse and its rider and myself—but all were intimate friends and accustomed to meeting at one another's houses every week or so during the season.

As I sat near the door of the room and let my eye wander idly about the apartment I noticed, among the many souvenirs of foreign travel with which it was filled, two Japanese vases, set upon brackets in opposite corners and about six feet from the floor. These vases were about twenty feet apart—the width of the room. The vase on the right-hand bracket was empty, while the other was filled with a bunch of "pussy-wil-lows," which attracted my attention, as the

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season for these growths had not yet arrived. I commented upon the circumstance to our hostess, who replied: "Yes, it is very early for them, is it not? I was driving yesterday, before the snow fell, and was surprised to see a willow-tree bearing these 'pussies' in a sheltered spot near Jamaica road; so I had the footman get down and gather them, and when I reached home I put them into that vase."

This remark, of course, drew all eyes to the bracket bearing the vase filled with the "pussies," which, thereupon and on the instant, disappeared, leaving the vase standing upon the bracket, but quite empty. A soft thud was heard as two or three of the stalks fell upon the carpet midway between the two brackets, and a rustling sound in the opposite corner attracted the attention of all to the singular fact that the "pussies" were now standing in the vase on the second bracket as quietly as if they had been there in the first instance.

It is to be noted that no one in the room was within a dozen feet of either of the two vases, and that they could not have been reached by any one who did not stand upon a chair for the purpose; the room, moreover, was brilliantly illuminated by half a dozen gas-jets. We had been accustomed to singular incidents in this particular house, and consequently were amused

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rather than startled at the whimsical nature of this one. In discussing it, some one suggested that peculiar influences seemed to be about, and it was agreed to invite them to further manifestations, if possible. Consequently the center of the room was cleared and a large table wheeled into it. Around this, after extinguishing all the lights but one, which was turned down to a faint glimmer, we drew up our chairs, awaiting developments. A half-hour passed without anything whatever happening; whereupon, deciding that conditions were unfavorable, we relighted all the gas-jets and fell into general conversation, leaving the table still in its position in the middle of the room.

In a few minutes our hostess said: "Oh! by the way, I want you to see the new decorations I have had placed in Clara's (her daughter's) room. You know it is her eighteenth birthday, and I have had her room entirely refitted, since she is no longer a girl, but a young lady."

So, following her lead, we all trooped away to inspect Clara's new surroundings. In doing so we passed down the hall for a distance of about fifty feet and entered the young girl's room, which was at the front of the house, overlooking extensive grounds. The apartment was decorated with all the luxury and taste that large means and the command of expert skill could

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produce, and we spent some time examining its rich and beautiful details. One item that particularly attracted our attention was a small but very heavy clock that stood on the mantelpiece, its case composed of Japanese carved bronze, and the clock itself having a very peculiar musical and rapid "tick-tock," "tick-tock," as its short pendulum swung rapidly to and fro. It was, in fact, a unique and beautiful ornament, and all the members of the party carefully examined it. I, in particular, was so struck with its rare character that I stood regarding it after the others had left the room, and turned from it only when our hostess, who alone remained, playfully asked me if I intended to study the clock all night; then, extinguishing the light, she passed out into the hall with me.

Returning to the sitting-room, we decided to make some further experiments, and again lowering the lights, we seated ourselves about the table as before. We had not been in this position more than fifteen minutes when there came a tremendous thump upon the table, as if some heavy object had fallen upon it. Being nearest to the lowered gas-jet, which gave the only light to the room, I jumped up and turned it on to its full capacity, whereupon every one present saw standing in the exact center of the table—its "tick-tock," "tick-tock" ringing out musically

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and sonorously—the carved bronze clock which we had so recently examined in Clara's bed-chamber, and which in some mysterious fashion had passed along fifty feet of hall space to astonish us by its present appearance.

Forming ourselves into a committee of the whole, we carried the clock back to its original place, which, it is needless to say, we found unoccupied; we then returned to the sitting-room, where, with lowered lights, we discussed the strange occurrences of the evening. Feeling that we had quite enough experiences for one time, we made no endeavor to invite any others, and, as the room was rather warm and close, we opened the door into the hall for the sake of better ventilation. The hall was only dimly lighted, but objects in it were easily visible in comparison with the nearly total darkness which surrounded us in the sitting-room. Facing the open door was the lady who had described her strange vision of the night horseman the previous summer. Suddenly she startled us by springing to her feet and crying out: "There he is! There is the man I saw at the shore last summer!"

"What is it?" we inquired. "An apparition?"

"No, no!" she exclaimed; "it is a living man! I saw him look around the edge of the door and immediately draw back again. He is here to rob the house! Stop him! Stop him!" And

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she rushed out into the hall with the whole company in pursuit. The servants, who had by this time gone to bed, were aroused and set to work to examine the lower floors, while we above searched every room, but in each case without result. Next to the sitting-room was a large apartment some thirty feet long by twenty wide, which was used for dancing-parties and dinners on occasions when many guests were invited. It was at the time unfurnished, and along one side was a row of five or six windows before which hung heavy crimson draperies that completely covered them. We lighted the gas in this room, but a glance showed that it was unoccupied and that there was no possible place for concealment. I passed through it, however, and as I did so felt a current of cold air, which I immediately traced, by the swaying of one of the heavy curtains, to a window of the apartment.

Going up to the drapery and pushing it aside, I saw that the window which it concealed was half open, and on the sill and the stone coping outside I perceived, in the several inches of snow that covered both, marks which showed the passage of what was evidently a human body. Reaching nearly to the window-sill was the slanting heavy glass roof of the conservatory, which opened from the dining-room on the lower floor;

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and in the snow which covered it was a furrow showing that some one had by this means slid from the second story to the ground. Further investigation below indicated that the person who had thus escaped from the house had lost no time in picking himself up and making good his escape. The footsteps of a man running rapidly were traced through the grounds to the street, two hundred yards away, where they were lost in the confused tracks of the public road, and from that day to this the mystery has remained unsolved.

Now the lady who saw and so accurately described the horseman was the possessor of an abnormal personality. By abnormal personality I mean a personality made up of psychic atoms in which there is not the proper coherence, just as a so-called normal personality is a personality made up of perfectly cohering psychic atoms or parts.

This and this alone accounts for the fact that there is frequently so slight a line of demarcation between great psychic power and insanity. There is nothing in this story that is beyond the range of psychic possibility as viewed by the scientist. The lady's subjective mind projected itself and she saw a horseman approaching the house of a member of the party, evidently bent on robbery, as the events of the following

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winter would indicate. Coming face to face with the original of this vision some months later, she naturally had no difficulty in recognizing him.

Regarding the mysterious moving of the clock from one room to another and the transposition of the pussy-willows, these phenomena are explainable upon the same theory of psychic levitation as already commented upon in the story of the pansies. The lady present at both experiences possessed levitative powers.

In concluding this chapter, the author begs leave to relate an incident that occurred in his office in June, 1915—the only experience of a seemingly supernatural character that he has ever confronted. It is connected with the treatment of a lady who came from a distant section of the country to be relieved of insomnia and nervous depression. During the course of the treatment, which involved a minor pelvic operation, it became known that the patient had for ten years been subject to violent outbreaks of temper which had tried her husband's forbearance to the utmost—continuous assaults upon his business methods and dealings. After her operation she lapsed into one of these unreasonable brain-storms, which was so undesisting and so unmitigable that her husband determined upon a separation. However, I persuaded him to proceed discreetly and permit me to treat his

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wife for ill-temper, for she was physically as well as morally ailing, and I regarded her as capable of cure. He consented and brought his wife to my office to talk the matter over. But she most vehemently resented all suggestions of reconciliation, and with dogged determination persisted in her vituperative diatribe. For an hour I talked to that woman, using every argument I could advance and with all the impelling power at my command to break down her ill-judged antagonism. I had about given up the struggle in despair, when suddenly her eyes became fixed, the expression of her face was transfigured, she stared at some object over my shoulder for a moment, and then exclaimed: "Doctor, I see your wife beside you. I see her sweet smile [she proceeded to describe the face], she bids me do what you are asking of me." For an instant longer she gazed; a radiant smile broke over her features that had been distorted with passion, she turned to her husband with outstretched arms, and the scene became so realistic that I hastily withdrew.

What did this lady see? She was an absolute stranger, and knew nothing of my family, nor of my wife, who had been dead for six years. Neither her husband nor I was conscious of a presence, and I am not a believer in "spirit return." Did my subliminal, in order to effect

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the purpose of my objective personality, project the memory image of my wife in visible form before the patient's eyes—all unbeknown to its objective fellow? Did the immateriality that is now my wife find access to my subliminal and inspire it to do this? Or to save a noble woman did the dead actually appear? The reader must judge. The sequel of the narrative is that the woman so regenerated has ever since remained transfigured—affectionate and reasonable. She spent two months under my care at Lake Sunapee, my summer home, and was admired and loved by all who met her for her winsome manner and conversational faculty. It may be of interest further to note that I discovered during the summer that the lady in question possessed rare psychic gifts, implying an exaggerated sensitiveness to extraplanetary impression. In such visions, said Plotinus quoted by Professor James in *The Varieties of Religious Experience*, "What sees is not our reason, but something superior to reason. He who thus sees ceases to be himself. Absorbed in God, he makes but one with Him, like a center of a circle coinciding with another center."

From my present state of knowledge I am forced to the conclusion that what my patient saw was a projection from my mind. Yet it may have been something of far more ethereal build.

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Once before a strange presenece went with me into the chamber of death and enabled me, through the medium of an imperative command, to save a girl given up as dead. (For all details see *Hypnotic Therapeutics*, page 39). This lady, who is now pursuing her profession happily and successfully, told me not many days since, that when I entered her room in obedience to a request made in her delirium, a "rushing force" came with me that turned her back to life, and was distinctly felt by the family in another apartment. But this is all seientifically recognized and legitimate subliminal work.

The moral of all this is that ghost stories and extraordinary psychic phenomena, ordinarily adjudged either as illusions or as involving the intervention of postearnate spirits, may be explained psychologically and hence are divested of all supernatural import.

PRESCIENCE

God has given, is giving, to us all the spirit of prophecy, of insight, of interpretation.

FORBES ROBINSON.

Dreams are rudiments of the great state to come. We dream what is about to happen.

BAILEY.

In waking reality we work toward and sometimes succeed in getting that for which we have longed and of which we have dreamed. Thus the old belief that dreams are prophetic is justified.

F. C. PRESCOTT, in *Poetry and Dreams*.

XIV

PRESCIENCE

A LIMITED amount of prescience, or power to read the future, is a property of all human personalities. God foreknows all things, but forecompels nothing. Man is the created copy. God absolutely foreknows what is to be. Ordinary human beings relatively know and lay their plans accordingly. But in the case of a selected few, the future at times reveals itself with vividness and accuracy, sometimes in the waking, sometimes in the sleeping state.

The subliminal self scans the page of coming events, which do more than cast shadows before. No student of abnormal psychology will gainsay the existence of this power, which manifests itself through various channels.

A friend of the author's, who on occasion is given to automatic writing, wrote two years ago that she saw President Huerta of Mexico imprisoned in a room where he lay dying after a knife-cut inflicted neither by himself nor by an

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enemy. Such seems to be the case at the present writing (January 10, 1916) after a serious operation. (The forecast has since been realized in the Mexican's death.)

A niece of the Quaker poet possesses this gift to a remarkable degree. In the spring of 1913, at the writer's home, where she was calling, she told a gentleman whose affairs were absolutely unknown to her as well as to every one present—in fact, a perfect stranger to us all—that he was endeavoring to make some change in his business that would be of great advantage to his firm, but that he was up against a great iron door. She assured him that some one would come forward and show him how to open the door and pass through. “I see you on a steamer,” she continued; “you will sail early in June. I see you abroad in a great city, in the midst of an important gathering. It is Berlin.” At this the gentleman interrupted the conversation, took me out into the hall, and asked me who the woman was. “I do not want her to reveal any more,” he said, “for I do not know who these people are. But we are trying to effect a merger in our business, the iron door that blocks our way is the United States government, and in my pocket are tickets for Berlin. I sail the first week in June.” Subsequently a person did come forward who pointed a way out of the difficulty.

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Miss W., who has made at my office a number of predictions equally significant, all which have come true, asked me to advance a psychological explanation of her superusual power to foresee, and this is what I said to her.

Prescience is explicable on the theory that a subliminal knows the future of its own fractional incarnation, its own earth-life; and certain persons who possess the power of interfusion with outside minds, operative voluntarily or involuntarily, but always subconsciously, may possess themselves of knowledge dormant in the subjective life of the personality with whom they elect to companion, and thereupon learn what is about to happen in its objective life. There are occasions when men foresee what is to happen to themselves. Napoleon was wont to declare, when entreated by his officers not to expose himself in battle, that the bullet was not cast that would shorten his career.

About nine years ago the writer, who has been studying prescience for a quarter-century, and who has examined many psychics with reference to its possession, investigated a Mrs. Gladstone Stuart, a Scottish lady rarely gifted, at her apartment in one of the New York hotels. In the course of the séance she predicted the publication of the volume on *Hypnotic Therapeutics* and the death of Mrs. Quackenbos three years be-

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fore the latter event occurred. Not a line of the book had been written, and Mrs. Quackenbos was in perfect health.

The lady was afterward induced to change her name to that of a man whose business had been most successfully conducted through her predictions. A patient from Detroit told the writer that for six years he had been similarly directed in his business ventures by a seer who had never made a mistake. This same seer was afterward employed by a fire insurance company, and was said to pass on their risks with unfailing accuracy.

Gifted with similar power to foresee is Mrs. S., a Southern lady, a friend of the author's family, and non-professional. Last spring, while visiting his house, this person informed a cousin from northern New York that there would shortly take place a sale of real estate which would accrue to her advantage. Her property not being in the market, and she having no expectation of ever parting with it, the lady was naturally seriously concerned; but she was advised not to worry, as the sale would certainly benefit her. This same cousin, just returned to the city, relates that a week after the prediction, she received a letter from a neighbor who had sold his property and desired to rent her farmland — all which was wholly unexpected, but of decided advantage to

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her. On the same occasion Mrs. S. foretold that the engagement of a person present was about to be broken, and that the serious illness of a relative was to be feared; both these prophecies were soon after fulfilled.

All this is not an indorsement of fortune-telling, which is a fraud on the face; these readers of the future are the exceptions that prove the rule—a dozen singularly gifted beings out of a hundred million souls.

An interesting case of prevision occurred in the early career of Mr. Curt Thiersch, of the editorial staff of the New York *Deutsches Journal*, one of America's principal German newspapers. Mr. Thiersch has sent me the story, and will gladly corroborate what follows.

"In 1893," he writes, "I was publishing a daily in Kansas City, and chance led me to consult a clairvoyant now well known in New York. After the usual exhibition of thought transference and perhaps X-ray vision, the clairvoyant asked if it would interest me to hear something of my future. I admitted that it would, and he then predicted that serious business troubles were in store for me, and that in the following May (1894) an important change would take place in my affairs—that I would go to St. Louis, and there meet a man, Otto Hilpert by name, who would make me a business offer that it would be

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to my interest to accept. 'He will come forward and make you this offer, and your troubles will be over.' These predictions so impressed me that I wrote them down after reaching home. Soon after the first prophecy was realized. The panic came, and in February I failed. The clairvoyant and his prognostications were forgotten amid the confusion of closing up my business. After some correspondence I accepted a position which was offered me in Brooklyn, but which would not be available until May. On my way East I stopped at St. Louis to await the arrival of my baggage, which had been delayed, and there I met on the street a friend, accompanied by a man whom he introduced as Mr. Otto Hilpert, and who on hearing of my plans persuaded me to change them and accept a position on the editorial staff of a paper he published. I remained in St. Louis fourteen years, and made a success of journalistic work there."

The descendants of the Redwing band of Sioux have preserved the details of the following extraordinary premonition which was told to the author by one of the tribe. More than a century before Robert Fulton launched the *Clermont* on the North River, Tatankamani, an aged chief, predicted that a strange creature, with two big black parallel horns emitting smoke, would come up the Mississippi and enter Lake Pepin,

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defying the children of the forest in eery war-whoops. Thus the seer picturesquely described the advent of the steamboat, which he interpreted as a bad omen to his race. He chanted his prophecy on an overhanging bluff so impressively and with such assurances of its certain fulfilment, that it was never lost sight of by his people. And when the first steamer ascended the Mississippi and entered the lake, the Indians gathered on the bluff, and as they gazed in wonder, they sung in his very words the pathetic prediction of their prophet.

A member of the Cabinet infers a forecast of communication by wireless telephony in the following lines from "The Lay of the Last Minstrel," canto ii:

"In these far climes it was my lot
To meet the wondrous Michael Scott,
A wizard of such dreaded fame
That when, in Salamanca's cave,
Him listed his magic wand to wave,
The bells would ring in Notre Dame!"

In a paper read November 22, 1915, before the London Society for Psychical Research on "Some Recent Cases of Premonition," the Rev. M. A. Bayfield relates a series of interesting circumstances connected with the foreshadowing, by the wife of Lieutenant-Commander Pownall, of her husband's death, which occurred in April

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of that year at the Dardanelles. In explanation, Mr. Bayfield offers three possible views:

“First, we may suppose the information to have been conveyed by a spirit who had knowledge of the future. Secondly, we may suppose that the mind can of itself, and on its own initiative, travel into a world of thought where there is no past or future—where all that is, all that has been, all that is to be, is equally known and knowable. Thirdly, there is a supposition which those who find it difficult to believe that we on earth ever come into contact with a spirit world, would perhaps prefer to either of these two. We may suppose that a man in perfect health may by some mysterious means come to have, consciously or subliminally, aforeknowledge of the very day of his death many months before it takes place—and that, although his death is to be a violent one, and not due to some disease whose rudimentary existence the subliminal may be capable of noting, he is also able to forecast and to time with accuracy its fatal development. We may suppose that Lieut.-Commander Pownall had this foreknowledge and was unable to prevent the communication of it telepathically to his wife. This idea is not to be hastily rejected; but it must be admitted that it transcends normal experience quite as outrageously as does the idea of communication with a spirit world, or that of our ability to penetrate into a world of thought such as I have suggested.

“However it may be accounted for, of one thing I am convinced—*viz.*, we have in the experience of Mrs. Pownall a case of actual foreknowledge.”

The future may be revealed through the medium of a prophetic dream which is comprehensible on the same psychological principle as explains waking premonitions. The Scriptures

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affirm that God Himself employed the vision to warn and forecast; and incontrovertible records of dreams that portray future events abound in the reports of the Psychical Research Society. Undoubtedly such dreams do occur when the events they picture are not in anticipation.

In the *Journal of the Society for Psychical Research*, London, May, 1915, is published an account of a poor peasant living in the north of Iceland, known by the name of "Dreaming Joe," who for many years had been used as an oracle by his acquaintances. The facts in the history of this Icelandic seer were collected by Dr. Agust Bjarnason, professor of psychology in the University of Iceland. Joe was born of quite healthy parents, and his gift is not shared by any other members of his family. When he has been questioned in his sleep, he is conscious of fatigue after waking. He does not always remember having been questioned. His eyes are usually closed during the procedure, and, so far as is known, he has never been somnambulistic. If he is asked to dream of something, he concentrates his thoughts on it before going to sleep; then he can generally give the desired information. One of Joe's accomplishments was dreaming of the whereabouts of missing sheep; but once he predicted the arrival of a steamer. Dr. S. P. Sivertsen recorded this story in 1903.

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In the autumn of 1901 many people from Seydisfjörður were waiting for the S.S. *Mjólnir* at Thorshöfn. Among others there were Kristjan Jonsson, ship-owner from Gunnolfsvik, and his servant Gisli. They were getting tired of waiting, as a whole week had passed from the time at which the ship was expected. Kristjan then sent Gisli to Joe and begged him to allow Gisli to ask him in his sleep about the ship. Gisli slept with Joe that night, and asked him about the steamer. Joe said it would arrive the following day, and, if that did not come true, it would not be of any use for them to wait longer. But this came true, for the *Mjólnir* arrived that day.

On July 25, 1914, the following story was told to Professor Bjarnason by Mr. Kristjan Jonsson, ship-owner at Gunnolfsvik:

"In the year 1901 I went to Thorshöfn in order to catch a steamer there, by which I intended to take my work-people to Seydisfjörður. The *Mjólnir* was expected to touch at Thorshöfn, although it was not bound to do so, as Thorshöfn was not included in its route. I had fourteen people with me, and it was therefore very important for me to get some information concerning the ship. When I had been waiting for five days I began to feel uneasy and thought that perhaps the ship had sailed

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by on its way east. I then decided to send one of my fishermen, Gisli 'Olafsson Frejdendal, to 'Assel, where Joe lived, with a message asking him to find out for me where the *Mjolnir* was now. Gisli stayed with Joe overnight, but came to Thorshöfn between nine and ten o'clock in the morning, telling me not to worry, for the *Mjolnir* would arrive at Thorshöfn at about two o'clock that same day. Joe had seen it in the night, sailing past a lowland. He said there had been a man standing on the bridge who resembled me somewhat, and wore his beard the same way as I did. This description agreed with that of the captain, Endresen. The rest also proved true. The ship arrived at Thorshöfn about the middle of the day. I then went on board and asked the captain whose watch it had been at midnight, to which he replied: 'It was I who was then on the bridge.' 'Where were you then?' I asked. 'I was then sailing past the island of Flatey.' All agreed with what Joe had said."

As time went on Dreaming Joe developed the habit of forecasting in this way without being requested or questioned in his sleep.

An historical dream of prophetic nature and legal import was that experienced by an Irish innkeeper's wife about the middle of the last century. It was known in the courts in connection with the case of Caulfield & Hickey, and

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the content of the dream was the murder of a small man by his traveling companion, who was journeying with him to Carrick—a murder for money. The woman in question saw in her sleep this murder committed; and her mind was vividly and indelibly impressed with the appearance of the parties to the crime—their features, clothing, etc. It seemed reality, and she awakened in an agonized mental state and told her husband, only to incur his derision. A few days later, however, the two men she had seen so impressively in her dream appeared at the inn and registered under the names of Caulfield and Hickey. She recognized them at once, became hysterically excited, and entreated her husband to invoke the interference of the authorities and so prevent the commission of a crime—but he laughed at her presentiments, and the men went on their way. Two days later the body of the smaller man was found, the gold he had carried on his person gone. The story of the innkeeper's wife was now received with awe, pursuit followed, and the murderer was apprehended when about to take ship for America, brought to trial, and condemned and executed, the dream being accepted in evidence against him.

But the great mass of dreams do not “speak like sibyls of the future,” nor are they “of real events the forms and shadows.” Much account

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is taken of dreams by the Freudian psychanalysts, Dr. Freud himself holding that dreams are not senseless jumbles, but "perfect mechanisms treating of the inmost thoughts of the personality and for that reason giving us the best access to the unconscious." And Dr. Brill contends that no psychanalysis is complete without the analysis of dreams, which are invaluable instruments in diagnosis and treatment. The profession in general regards these views as extreme, and does not believe that common nocturnal dreams can be definitely interpreted and brought into relation with waking thoughts and feelings so as to explain them. Dreams depend so largely on gastric and visceral irritation that the material of ordinary sleeping visions is valueless. The wise author of Ecclesiastes is on record as saying "A dream cometh through the multitude of business." The ruling passion is strong in dreams. A line of Dryden's declares "the night restores our actions done by day." Shylock dreamt of money-bags. The sleeping culprit plans new misdeeds. The smiles on the face of the child betoken sinless pleasure; and the poet wrote:

"Tho' further toil his tired limbs refuse,
The dreaming hunter still the chase pursues;
The judge abed dispenses still the laws,
And sleeps again o'er the unfinished cause."

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It may be true in exeptional cases, as Dr. Freud teaches, that the psychoneurotic patient has at some time, perhaps as a child, been the subject of strong desires that had to be repressed. These desires were thus "driven back into the uneonseious realm, the patient having no objective knowledge of them. They continue operative, however, causing various symptoms—day dreams, hallucinations, involuntary speeches and actions—which provide for them a symbolie fictional gratification. Thus nervous or hysterical manifestations, which once seemed meaningless and mysterious, are traced to their definite origin in the patient's mental proecesses. If these uneonscious desires are brought to light, rationalized, and given proper expression, their noxious influence ceases and the symptoms disappear."

When it is remembered that there is hardly a human being who has not from infaney been taught, and in youth and adult life been compelled to repress desires, and that despite this the majority of mankind are mentally normal, the theory is absurd on its face. But when we are invited to believe that the repressed desires appear in some guise in every dream which is to be interpreted as explanatory of abnormalities in feeling and conduct, the elaim of the Freudian philosophers would seem to be ultra-whimsical.

THE PSYCHOLOGIC PROOF OF IMMORTALITY

Every book ought to contain things which will make its reader an inhabitant of a larger universe than he was before. There are reasons—very strong recent reasons—for believing that soul and body, though closely identified during mortal life, may be so fundamentally independent of each other, that when the body stops work and enters upon dissolution, the soul may continue to exist independently, and instead of suffering by the disconnection be merely relieved of certain trammels and limitations, notably those of time and space and matter.

HENRY HOLT, in *Cosmic Relations*.

What lies beyond this Ether and these electrons, producers of the manifestations of energy interpreted as light and radiant heat and electricity and chemical action and gravitation and muscular force, and the free energy of muscle and the nervous impulse, and mechanical energy of every phase? What lies beyond? The reason of man has ever answered this eternal question of the ages with—

· Mind, consciously active, enduringly sentient.

Professor GEORGE V. N. DEARBORN.

A voice within us speaks that startling word,
Man, thou shalt never die.

DANA'S Poems.

XV

THE PSYCHOLOGIC PROOF OF IMMORTALITY

THE demonstration of immortality on scientific grounds would seem, in this age of gradually vanishing Christian faith, to be vital to the integrity of our institutions and the perdurance of our civilization—the apprehension of the earth-life, not as a period of realization, but as one of promise.

In his profound “Essay on Immortality” Emerson said: “One abstains from writing on the deathlessness of the soul because, when he comes to the end of his statement, the hungry eyes that run through it will elose disappointed; the listeners say, *That* is not here which we desire.” Since Emerson wrote these words, psychological science has made disclosures of such moment regarding the constitution of man that one who for fifteen years has held almost daily communication with the so-called subliminal consciousness need feel no hesitancy in challenging the statement of the great essayist.

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A psychological proof of post-mortem existence has been found in the fact that immortality is an apprehension of human reason. There is hardly a page in the history of serious literature—that is, the expression of human thought and hope and feeling at their best—which does not bear witness to the passionate desire of men to catch some glimpse of the Great Afterward. They would fain believe the Unseen World not altogether bournless and abysmal—a lifeless, loveless, senseless Nirvana—and so they welcomed any teaching that professed to solve its mystery. The venerable Bible of the Egyptians—the Book of the Dead—an authority on morals forty centuries ago, pictures the disembodied soul in the judgment hall of Osiris, god of the lower world, where the heart of the deceased was weighed in the balance against the symmetrical feather of truth, and teaches the final admission of the owner, if not found wanting after encounters with thousands of benignant and malignant demons, to everlasting happiness. The immortality of the soul and the resurrection of the body were cardinal articles of ancient Egyptian belief. Temple, sphinx, and obelisk, papyri in myriads of volumes, heralded a future life throughout “the Monumental Land” that was the fount of Greek inspiration—the day-spring of knowledge to the Chosen People; whose religion bears

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in many points a strange analogy to ours; whose lasting structures are emblematic of the soul's deathless nature; and whose lotus-blossoms, re-opening every morning, symbolize the resurrection from the night of death.

Through the thick fog of their superstitions, auguries, omens, divinations, exorcisms—the dwellers in the Land of Shinar saw the light twenty centuries before the Christian Era; and the subjects of the munificent Assyrian monarch Assur-bani-pal, beheld, “after the life of these days,” the light of an eternal holy existence in the “feasts of the Silver Mountain, in the presence of the gods.” A belief in the future life is expressed in the poem on the “Descent of Istar,” the moon god's daughter, to Hades, “the land whence none return,” where “the dead outnumber the living.” And the author of the Nimrod epic, the most ancient approach to heroic poetry known to exist, describes Izdubar (identified with Nimrod) as ferried across the waters of the dead to the shores of the regions of the blessed, where he recognizes his ancestor Samas-Napistim, and exclaims: “Thy appearance is not changed. Like me art thou! Thou thyself art not changed. Like me art thou!”

The Vedic Aryan, a worshiper of God in His unity, “that One alone who has upheld the spheres,” looked forward to “excellent treasures

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in the sky.” The following description of the human soul, reproduced from the Sanscrit of the Katha Upanishad, 1500 B.C., in the “Bhagavad Gita or Divine Song,” is among the most exalted utterances of man. The Gita opens by withdrawing the reader for a while from the tumult of a great national war and introducing him to a profound theological dialogue between the god Krishna and his favorite knight, Arjuna, the dialogue constituting the poem. On the eve of a decisive battle, with Arjuna hesitating to precipitate the conflict which may bring him a crown, but at the cost of many lives, the deity seeks to remove the scruples of the knight in the following sublime argument:

“Ne’er was the time when I was not, nor thou, nor yonder
kings of earth:

Hereafter, ne’er shall be the time, when one of us shall
cease to be.

The soul within its mortal frame, glides on thro’ child-
hood, youth and age;

Then in another form renewed, renews its stated course
again.

All indestructible is He that spread the living universe;
And who is he that shall destroy the work of the Inde-
structible?

Corruptible these bodies are that wrap the everlasting
soul!—

The eternal, unimaginable soul. Whence, on to battle,
Bharata!

For he that thinks to slay the soul or he that thinks the
soul is slain,

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Are fondly both alike deceived: it is not slain—it slayeth not;
It is not born—it doth not die; past, present, future knows
it not;
Ancient, eternal, and unchanged, it dies not with the dying
frame.
Who knows it incorruptible, and everlasting, and unborn,
What heeds he whether he may slay, or fall himself in
battle slain?
As their old garments men cast off, anon new raiment to
assume,
So casts the soul its worn-out frame, and takes at once
another form.
The weapon cannot pierce it through, nor wastes it the
consuming fire;
The liquid waters melt it not, nor dries it up the parch-
ing wind;
Impenetrable and unburned; impermeable and undried;
Perpetual, ever-wandering, firm, indissoluble, permanent,
Invisible, unspeakable.”¹

The Zoroastrian Persian, if “pure in thoughts, pure in words, pure in actions,” was admitted at death into Paradise, the “House of the Angels’ Hymns,” where all was brightness, while the offender against morality was consigned to a region of everlasting darkness and woe, in the “House of the Fiend Deceit.” The resurrection of the dead and the final triumph of the virtuous were distinct tenets of Avestan philosophy, whose god supreme, Ahura Mazda, “all-powerful, all-beautiful, all-wise,” was invoked as the Light-creator.

¹ Milman’s translation.

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The Eleusinian mysteries owed their strange fascination to the fact that the hierophant professed to lead on the initiated to a contemplation of *the things after death*, teaching reward for the good and punishment for the bad in a general resurrection. "To the initiated," reads a recently deciphered inscription, "death is not an evil, but a gain." Popular Greek mythology pictured Tartarus as the *abode* of the damned, and famed an Elysium of the blessed where the spirits of those who had led meritorious lives wandered on asphodel meadow and lived in lasting bliss. The Odyssey of Homer brought before men the thought that in the world of shadows they who had shaken hands with time would recognize those whom they had known on earth—a belief kept alive in a favorite banquet song of the fifth century B.C., the famous eulogy of Harmodius and Aristogiton:

In a wreath of myrtle, I'll wear my glaive,
Like Harmodius and Aristogiton brave,
Who striking the tyrant down,
Made Athens a freeman's town.
Harmodius, our darling, thou art not dead!
Thou liv'st in the Isles of the Blest, 'tis said,
With Achilles first in speed,
And Tydi'des Diomede.

Plato, the greatest philosopher of antiquity, never wearied in his philosophical dialogues of

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impressing the lesson of immortality upon his readers. How convincingly in the sublime "Phædo" he lifts the mind above the sensual to the spiritual and eternal; how affectingly he forecasts the joys of the heavenly state and paints death as a thing to be *desired* rather than *feared*, since it is the portal of felicity. Plato regarded men as free agents, to be rewarded or punished in a future life for their deeds in this. And Antiphanes, the comic poet, exhorted men to lament in moderation the loss of friends—"for they are not dead, but gone before by the same road we must all pass. Then we also shall hereafter come to the same place, spending eternity in their company." "My child," said Æschylus, the tragic poet, "the consuming fire quells not the spirit of the dead." One queried of Anaxagoras, who to Aristotle was the "sober mind among stammering drunkards," "Hast thou no regard for thy fatherland?" "Softly," the sage replied, "I have *great* regard for my fatherland" (pointing to the sky). In harmony with the thirty-sixth Psalm, Plutarch testifies to the loving kindness of Heaven's King: "When the souls, set free, go to the unseen, unfelt, and pure region, God is their leader, and they look to Him without ever being satisfied, and strive after a beauty which cannot be expressed." And Lucian echoes Christ's description of the last

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judgment: "Dost thou not *know* what punishment awaits the wicked after this life, and in what happiness the good shall live?" Cicero in the "Tuseulan Disputations" argues that the principle in us which feels, conceives, and *really* lives, is divine and must be eternal—our last day brings not extinction, but merely change of state to the never-dying spirit. The grave is but the "covered bridge leading from light to light through a brief darkness." "If I should be mistaken in the belief that our souls are immortal," he declares in the "De Senectute," "I am happy in my mistake, nor while I live shall it be in the power of man to beat me out of an opinion that yields me so solid a comfort and so durable a satisfaction."

After the Roman came the Mohammedan and his sensuous heaven, where his polygamous tastes found free scope for their activities. Its deep-zoned, rose-lipped houris endowed with unfading youth, its music such as earth knows not, its lustered vistas and fresh-tintured skies, its perfumes breathed "from jasmine bowers, from clustered henna, and from orange groves, the aromatic souls of flowers"—beckon the dying Islamite. Even in savage states we encounter an attitude of uncompromising repugnance to impermanence. The aboriginal American expired in the assurance of everlasting peace amid

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the joys of plenteous hunting-grounds, a vast expanse of prairie bloom run idle in varicolored checker, an endless succession of forests, glades, and fern-shaws, laughing with bird songs and echoing to the tread of wapiti and bison, with no rain to damp and no cold to chill—a paradise where he may repose with the magnates of his people beneath the sapphire-regioned stars.

All this but shows immortality to be an apprehension of the human reason, which age after age has avowed its conviction of the deathlessness of the soul and the unity of God. Is it probable that such general belief in enduring sentiency, and such widespread recoil from the idea of annihilation, is not well-founded? Have we any substantial proof that the psychic fires are extinguishable? Is incarnate humanity capable of advancing any acceptable evidence of post-mortal existence? Has psychology any argument to offer? Attestation to survival has been sought in the theory of unfinished lives—in the infinite perfectibility of the mind, which is cut short in its development even in the longest terrestrial span. Some thinkers have deduced immortality from the laws of the indestructibility of matter and the conservation of energy. No particle of matter has ever been destroyed, no potential capacity for performing work is ever dissipated. Carrying this natural law into

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the world spiritual, we may infer analogically the imperishable nature of the soul, for all life is governed by consistent law.

Can it be?

Matter immortal? and shall spirit die?
Above the nobler, shall less noble rise?
Shall man alone, for whom all else revives,
No resurrection know? Shall man alone,
Imperial man! be sown in barren ground,
Less privileged than grain on which he feeds?¹

Be it remembered that science has never proved a soul can die, and that the profoundest scholars are sometimes very near-sighted men.

Many see in the expressible "yearning after immortality," the strongest psychological reason for its reality. The indwelling desire implies an intention of its gratification. In the light of Cicero's reasoning it is impossible to think of oneself as ceasing to exist. Why should the thoughts of men, from prehistoric beginnings, have held such assurances of a posternate future where wrongs would be righted, and tears dried, and a happy unchangeableness in the midst of cosmic changes at last be the lot of the saved—unless the Deity purposed their fulfilment? What emotion disturbs, what passion convulses, what craving tempts, what desire animates, that is not intended by Divine Love to be indulged

¹ Young's "Night Thoughts."

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some time, somewhere, somehow? Are we to believe that here is the one exception? Is it not contrary to our conception of infallible wisdom that any being should be endowed with capabilities never to be developed? Never "to see from his prison arisen his stars"?

"'Tis the divinity that stirs within us,
'Tis Heaven itself that points out an hereafter
And intimates eternity to man."

Surely God is not taunting man with a lie.

Time and its changes, as Whittier felt, are wont to soften the heart of the materialist, and the poet wrote, toward the close of his life, in sympathy with the unresponsive who deride reunion with sundered souls:

Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of faith,
The truth to flesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own.

Henry Holt advances a very plausible argument in *Cosmic Relations*: "Would it not be a futile change if all bodies died merely to give place to others? Can we imagine anything more absurd than that the trouble should be taken

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to shift the myriads of people three times a century when, unless those dying here survive elsewhere, the job could have been done just as well by a single unchanging set of them, as by multiplied generations? Change seems reasonable only on the assumption of better conditions to which the soul passes after those here experienced. And the mere fact that the souls are not kept along here, when the only apparent reason for putting them here is happiness, raises a presumption that they are kept along beyond here." The old story falls home; we are too apt to fancy "the caged birds sing when indeed they cry"—cry for boundless being, with the light of another world in their eyes.

But with all this, classical science is unsatisfied, and rigorously demands more convincing proof than such as is rooted in the assurance of human faculties, in sentiment, personal feeling, or rational expectation. It rejects the merely desirable and understandable. It does not accept Emerson's opinion that "the implanting of a desire indicates that the gratification of that desire is in the *constitution* of the creature that feels it." The creature man feels eternal, fore-feels, and so is eternal. Science declines to apply this argument to the question of immortality.

The materialist, forgetting that his method of arriving at the truth is not the only one, and

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that he has much to learn from the prophet and the poet, contends that emotion, volition, thought, *consciousness itself*, are functions of the brain, and must therefore come to an end when the brain ceases to function. Perish the brain, perish intellect, susceptibility, and will—perish the man. The end of the earth-life is therefore absolute finality. But it is to be noted that the correlation of mind and brain by no means proves their identity; and if we can establish the fact that mental operations go on without brain or sense co-operation, *and* at a distance from the physical body, we shall have proved the existence of an immaterial principle, a spiritual substance, in man. This, psychological science incontrovertibly demonstrates to-day. It is no longer true that “serious souls are better believers in immortality than they can give grounds for.”

Sir Oliver Lodge convincingly holds that consciousness is something outside the mechanism it makes use of. With this truth once realized, survival of bodily existence becomes an indisputable fact. Thought is a product of spirit. Those who entertain the view that it is secreted by the brain must answer the question, “What runs the brain?” “Philosophers,” said Professor James, “have often compared thought to a secretion. ‘The brain secretes thought as the liver secretes bile,’ is a phrase which some-

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times hears. The lame analogy need hardly be pointed out. We know of nothing connected with liver activity which can be in the remotest degree compared with the stream of thought that accompanies the brain's material secretions."

Psychology and Scripture, as heretofore stated, agree in affirming man to be of twofold nature—*immaterial* as spirit or soul, and *material* as body. The two elements are co-present. On one side of his being he is animal and mortal; on the other, by reason of his essence as a free, self-conscious, spiritual personality, he takes class with all incorporeal intelligences.

Psychology has proved a double consciousness. Every human being is now conceived of by students of mind as existing simultaneously in two worlds—the one the objective or world of waking life, in which he communicates through his senses with the phenomenal universe; the other the subjective or subliminal world of sleep, an all-comprehensive, extra-corporeal existence, of which the earth-life is but a fractional expression. The objectively conscious man is thus continuous with a higher spiritual self, which in its turn is continuous with God (see page 3).

The higher self is gifted with supernormal powers of apprehension and control; with abso-

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lute command over expression through a bodily organism that is practically boundless within the limitations of physical possibility; with susceptibility to impression by other human selfs, through telepathic interaction; with levitative force counter to gravity; and with a measure of prescience that on occasion may forecast what is to be. Immortality is a perception of this higher spiritual personality, which is not engendered by the brain, but acts independently of it, using that brain as the essential organ of transmission for its knowledge, general resources, and supersensible powers, in the terrestrial life.

It is continually made evident in psychic experiments that physical wholeness in given areas and centers of the brain, or in the cell arrangements, is the condition of perfect transmission by means of these areas, centers, and cells. Transfers cannot be made, or made to advantage, through the medium of poisoned, ill-fed, or worn-out organs. We cannot go beyond the limit which the brain lays upon intellectuality. Brain changes involve mind changes, yet the differences in brains are as nothing in comparison with the differences in minds.¹ It is clear that the brain cannot figure as the creator of spiritual energy or of spirit.

The argument that the brain transmits and

¹ Dr. William Hanna Thomson.

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does not produce is illuminated by the fact that the suggestionist gives a successful impulsion when the brain is asleep, the subject knowing nothing about it objectively; and the dynamic appeal that is made materializes in post-hypnotic action when the brain resumes its normal transmissive function again. When I put a patient to sleep in order to break an evil habit or inspire expression of potential talent, do I suggest to a dead brain? No. I talk to something that uses the torpid and unfeeling brain when it comes to life again, something that conditions the very functioning of that brain, something that I can direct to wake that brain at my pleasure and make that brain serve its purposes. Call it what you will—Soul, Ego, Subliminal Self—that something is the undying spirit of the man that identifies him with the eternal.

When the brain stops acting, the individual consciousness which it transmitted “will vanish entirely from this world; but the sphere of being that supplied the consciousness,” to quote Professor James again in *Human Immortality*, “remains intact in that more real world with which, even while here, it was (as we have shown) continuous.” The human personality depends on the brain for its earth-life, but not for its cosmic or eternal life.

“The death of the body,” taught Immanuel

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Kant, "is the end of the sensational use of the mind, but only the beginning of the intellectual use. So the body is not the cause of our thinking, but merely a condition restrictive thereof; it is really an impeder of our pure spiritual life." It stands in the way of an actualization of the full powers of the Ego.

It has been stated that immortality is a perception of the superior spiritual self, and this to many is a sufficient psychologic proof. But to those who have never entered into that close relationship with the subliminal mind that *rapport* implies, who have never felt the touch of a soul, this subjective proof may seem vitally insufficient. Such do right in asking for more. I have it to give. The reader will inquire, with breathless expectation: "Is it along the line of well-attested instances of communication with the dead? Will you thus seek to prove a continuing personality in the superphysical world, a survival after the death-change?" Would that I might, for this would constitute irrefutable proof; but at the present stage of investigation there exists no convincing evidence of telepathic or mediumistic communication with the departed.

The writer has never heard a spiritistic medium say anything that was not readily comprehensible on the theory of thought transference. He has never seen a medium do anything that could

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not be rationally explained as due to the action of that supersensible psychic force so fully described in the foregoing chapters. This force he believes to inhere in every human personality, but only a few human beings have power consciously or unconsciously to exploit it in their earth-lives, or make it visible and tangible in the so-called phenomena of the séance. Professor James H. Hyslop and Sir Oliver Lodge take an opposite view, and base their faith in a future existence on their absolute conviction that they converse with friends who have passed away.

In this connection it may well be asked, if communication with the dead be lawful, and fraught with satisfaction, would God have concealed from men so innocent a means of gratifying the most intense longings of human nature? The answer of the centuries is "No." I cannot but recall the touching lines of Wordsworth in "The Affliction of Margaret," the widow of Penrith:

I look for ghosts; but none will force
Their way to me. 'Tis falsely said
That there was ever intercourse
Between the living and the dead.
For surely, then, I should have sight
Of him I wait for day and night
With love and longings infinite.

It is as truly said to-day as in the Egyptian "Festal Dirge" which thrilled the land of lotus

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bloom four thousand years ago, "Assuredly none take their possessions with them. Assuredly no one that hath gone hath ever yet returned." And we are left to wonder with Umar Khaiyam:

Strange, is it not? that of the myriads who
Before us pass'd the door of darkness through,
Not one returns to tell us of the road
Which to discover we must travel too!

The proof of immortality is not to be sought for in the vaporings of spiritism. The gold of its fact is concentrated in a vein of supersensible realities which render it not only possible, but certain. If prescience, retrocognition, X-ray vision, clairvoyance, clairaudence, and other transcendent faculties can be proved to inhere in the spiritual self, that self's independence of the body must be admitted by the most skeptical.

Clairvoyance (trance lucidity) is but the translation of spiritual perception into the earth-life. It is independent of the senses. It is a kind of corporal activity which certain persons, under favorable circumstances, have the power to make objective. Peculiarly sensitive organizations, as has been shown in the preceding pages, are gifted with the needful something requisite to mental communication with persons at a distance (telæsthesia), with events happening in remote places (telepathic clairvoyance), even with things that are about to be (prescience).

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Psychological records contain a number of well-authenticated illustrations of clairvoyance and clairaudience. The author's personal experience along this line is limited to his séances with the Bavarian girl referred to on page 196, and presented in detail on pages 313-319 of his *Hypnotic Therapeutics*. In each instance there related, the girl's body reclined in a chair, absolutely dead to all sensuous impressions like the effect of a strong ammonia held to her nostrils and the reports of blank cartridges discharged within three feet of her ear, while her subliminal self was exclusively engaged at a distance.

The writer is familiar with three other similar cases, in which the indiscernible immateriality that animates the organism disengaged itself from that organism to see and hear many miles away; and the account of what it saw and heard at a designated time stood the test of verification. In such subjects, either the objective soul is sundered from the body to perceive for itself, or else the higher spiritual self endowed with cosmic knowledge, and having access to all happenings in time and space, informs the objective self, which answers through the lips. In either case there must be an intangible immaterial part to the man, above the body and outside of it, operating independently of its organs. This supersensible element does not die

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with the body. At the moment of the death of its body, we have seen that it can appear in recognizable shape to friends at a distance, or to inform such friends of its graduation from life by telepathic impression (see page 197). To quote Maeterlinck: "No sincere mind now dreams of denying the possibility of these facts supported by documentary and other evidence as conclusive as that which serves as a basis for our firmest scientific convictions. If the apparition of a person whom I love, clearly recognizable and apparently so much living that I speak to it, enters my room to-night at the very minute when life is quitting the body that lies a thousand miles away from the spot where I am, it shows that the soul, the spirit, the breath, the nervous and indiscernible force of the subtlest part of our matter can disengage itself from that matter and survive it for an instant."

Psychical science thus conclusively proves that spiritual existence is independent of a bodily organism, that personality can and does survive the shock of death, but it tells us nothing of its duration after dissociation from the body, or of its occupations in post-planetary life which is hidden from our view by physical limitations—the higher and more expanded life

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in the mighty cycles of eternity. This beatific everlastingness which Christians mean by immortality is to be understood and won only through the process of the Cross—through the incarnation in Jesus of the Christ spirit eternally existent, and by acceptance of His vicarious sacrifice as the incarnate Son of God.

In the light of all that has been said, it is certainly more reasonable, and easier, to believe in a future life than not to believe in it—"a life," to quote Henry Holt, "where there is no need of money, no moth or rust or thieves, no limitations of time or space or matter or motion or force, and yet a life that, though we now know it only by glimpses, is some time to be open to all of us always"—a rational heaven.

THE END



